

SERVICES FOR SUNDAY, OCTOBER 20, 1889.

Accrington.—26, China St., Lyceum, at 10-30; at 2-30 and 6-30: Mrs. Stansfield.

Ashington.—New Hall, at 5 p.m.

Bacup.—Meeting Room, Princess St., at 2-30 and 6-30.

Barrow-in-Furness.—82, Cavendish St., at 6-30.

Batley Carr.—Town St., Lyceum, at 10 and 2; at 6-30: Mrs. Jarvis.

Batley.—Wellington Street, at 2-30 and 6: Mrs. Riley.

Beeston.—Conservative Club, Town St., at 2-30 and 6: Mr. Newton.

Belper.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mrs. Britten.

Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Mrs. Butler.

Birkenhead.—144, Price Street, at 6-30. Thursdays, at 7-30.

Bishop Auckland.—Mr. G. Dodd's, Gurney Villa, at 2 and 6-30.

Blackburn.—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30: Mr. W. Johnson.

Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. G. Smith.

Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mr. Lewis.

Otley Road, at 2-30 and 6: Miss Keevea.

Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Hellier.

Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6: Mr. E. W. Wallis, and on Monday.

St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Mrs. Smith.

Ripley Street, Manchester Road, at 2-30 and 6-30: Mr. Boocock. Tuesday, at 8.

Bankfoot.—Bentley's Yard, at 2-30 and 6: Mr. Pickles and friend.

Birk Street, Leeds Road, at 2-30 and 6.

Bowling.—Harker Street, at 10-30, 2-30, and 6: Mr. Whitehead. Wednesday, at 7-30.

Norton Gate, Manchester Road, at 2-30 and 6.

6, Darton Street, at 10-30.

Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mrs. Gregg.

Burnley.—Hammerton St., Lyceum, at 9-30; at 2-30 and 6-30: Mr. Hepworth.

Trafalgar Street, at 2-30 and 6-30.

Burslem.—Colman's Rooms, Market, 2-45 and 6-30.

Byker.—Back Wilfred Street, at 6-30: Mr. Grey.

Churwell.—Low Fold, at 2-30 and 6: Miss Parker.

Cleckheaton.—Oddfellows' Hall, 2-30, 6: Harvest Festival (see report).

Colne.—Oloth Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Beanland.

Cowns.—Asquith Buildings, 2-30 and 6: Mrs. Bentley.

Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mrs. Buckley.

Denholme.—6, Blue Hill, at 2-30 and 6.

Deesbury.—Vulcan Road, at 2-30 and 6: Miss Patefield. Monday, Public Meeting, at 7-30.

Ecclehill.—Old Baptist Chapel, at 2-30 and 6-30: Mrs. Denning and Miss Crowther.

Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.

Felling.—Park Road, at 6-30: Mr. Henderson.

Foleshall.—Edgewick, at 10-30, Lyceum; at 6-30.

Glasgow.—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, 8.

Halifax.—1, Winding Rd., at 2-30 and 6: Mrs. Dickenson, and on Monday.

Haswell Lane.—At Mr. Shields', at 6-30.

Beckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6. Social Meeting, Thursdays, at 7-30.

Hetton.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.

Heywood.—Argyle Buildings, Market Street, at 2-30 and 6-15: Mr. J. Sutcliffe.

Huddersfield.—8, Brook Street, at 2-30 and 6-30: Mr. Tetlow.

Institute, John St., off Buxton Rd., 2-30 and 6: Mr. Bush.

Idle.—2, Back Lane, Lyceum, 2-30 and 6.

Jarrow.—Mechanics' Hall, at 6-30: Mr. W. H. Robinson.

Keighley.—Lyceum, East Parade, at 2-30 and 6.

Assembly Room, Brunswick St., at 2-30 and 6: Mr. Holmes.

Lancaster.—Athensium, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30.

Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Mrs. Ingham.

Institute, 28, Cookridge St., at 2-30 and 6-30: Mrs. Murgatroyd.

Leicester.—Silver St., at 2-30, Lyceum; 10-45 and 6-30: Mr. Sainsbury.

Leigh.—Newton Street, at 2-30 and 6.

Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mr. J. J. Morse, and on Monday.

London—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.

Canning Town.—27, Lealie Road, at 6-30. Wednesday, at 7.

Clapham Junction.—295, Lavender Hill, Wandsworth Road, at 11, Quiet chats for earnest people; at 7; Lyceum, at 8. Wednesday, at 8.

Edgware Road.—Carlyle Hall, Church Street, at 7: Captain Pfoundes (see Prospective Arrangements).

Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.

Forest Hill.—5, Devonshire Road, at 7.

Holborn.—At Mr. Coffin's, 18, Kingsgate Street: Wednesday, at 8, Mrs. Hawkins.

Islington.—Wellington Hall, Upper St., at 7.

Kentish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social Gathering, at 7-30. Tuesdays, at 7-30, Associates only. Thursdays, at 8, Open Meeting.

King's Cross.—253, Pentonville Hill (entrance King's Cross Road): at 10-45, Lecture; at 6-45, Mr. Emma. Wednesdays, at 8-30, Social Meeting.

Marylebone.—24, Harcourt St., at 10-30 for 11, Mr. Dale; at 3, Lyceum; at 7, Lecture. Monday, Social Meeting. Oct. 27th, Mr. I. MacDonnell. Mr. Dale, Friday evenings.

Mill End.—Assembly Rooms, Beaumont St., at 7: Mrs. Perrin.

Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11, Service; at 8, Circle; at 7, Mr. Butcher.

Peckham.—Winchester Hall, 83, High St., at 11 and 6-30, Mr. J. Veitch; at 3, Lyceum. 99, Hill St., Sunday, at 8-15, Mem-

bers. Wednesday at 8-15, Séance, Mr. Walker; strangers invited. Saturday, at 8-15, Members' Circle.

Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.

Stratford.—Workman's Hall West Ham Lane, E., at 7: Mr. W. Walker.

Longton.—Coffee Tavern, Stafford St., at 3 and 6-30: Mr. Wyldes.

Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.

Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. G. Wright.

Collyhurst Road, at 2-30 and 6-30: Local.

Mexborough.—Ridgills' Rooms, at 2-30 and 6: Mr. Rowling.

Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.

Granville Rooms, Newport Road, at 10-30 and 6-30.

Morley.—Mission Room, Church St., at 2-30 and 6: Mr. Armitage.

Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mrs. Wade.

Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Mr. J. S. Schutt, and on Monday. Open-air (weather permitting), Quay Side, at 11.

St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.

North Shields.—6, Camden St., Lyceum, at 2-30; at 6-15.

41, Borough Rd., at 6-30: Mrs. J. White.

Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30.

Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes.

Oldham.—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. J. Clayton.

Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30, 2-30, and 6: Mrs. J. H. Taylor.

Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 6-30: Mr. Crossley.

Pendleton.—Cobden Street (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Groom, and on Monday.

Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.

Ranston Hall.—At 10-30, Lyceum; at 2-30 and 6.

Rochdale.—Regent Hall, at 2-30 and 6. Thursday, at 7-45, Public Circles.

Michael St., Lyceum, at 10 and 1-30; at 3 and 6-30. Tuesday, at 7-45, Circle.

Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-30 and 2; 2-30 and 6-30, Mr. Ormerod. Monday, at 7-45.

Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.

Scholes.—At Mr. J. Rhodes', 38, New Brighton Street, at 2-30 and 6.

Sheffield.—Cocoa House, 175, Pond Street, at 7.

Central Board School, Orchard Lane, at 2-30 and 6-30.

Shipley.—Liberal Club, at 2-30 and 6: Mrs. Hargreaves.

Stelmanthorpe.—Board School, 2-30 and 6.

Slaithewaite.—Laith Lane, at 2-30 and 6: Mr. Balmforth.

South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. W. Murray. Wednesday, at 7-30. Developing on Fridays, at 7-30.

14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 6.

Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. Wallis.

Station Town.—14, Acclom Street, at 2 and 6.

Stockport.—Hall, 26, Wellington Rd., South, at 2-30 and 6-30: Mr. Standish.

Stockton.—21, Dovecot Street, at 6-30.

Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.

Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Mrs. Davidson. Wednesday, at 7-30.

Monkwearmouth, 8, Ravensworth Terrace, at 6.

Tunstall.—18, Rathbone Street, at 6-30.

Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6: Mrs. Horrocks.

Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.

Westhoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30: Mr. Whittaker.

West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.

West Vale.—Green Lane, at 2-30 and 6: Messrs. Gee and Ackroyd.

Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.

Wibsey.—Hardy St., at 2-30 and 6: Mrs. Benuison. Mondays, at 7-30.

Willington.—Albert Hall, at 6-30.

Wisebeck.—Lecture Room, Public Hall, at 6-45: Mrs. Yeeles.

Woodhouse.—Talbot Buildings, Station Road, at 6-30.

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THE ROSTRUM.

THE COMMONWEALTH OF MANKIND.

[NOTE BY ED. T.W.—The following paper has been prepared and given to this journal by the veteran spiritualist, lecturer, and writer, Mr. Robert Harper. Without pronouncing any opinion either on the feasibility or value of the plan proposed, it is enough to say, it emanates from a true friend of humanity, a thoughtful brain, and a man highly receptive of noble teachings and bright inspirations from the dwellers of "the land of the hereafter."

It is in consideration of these combined circumstances that we earnestly commend Mr. Harper's paper to the attention of every thinking reader. Although it may never become adopted as a working panacea for the innumerable evils that now afflict the body politic of society, it is too full of suggestion to be utterly lost, or condemned to oblivion's waste-basket. If then, even but one reader should borrow an idea from this essay that may hereafter bear fruit for the practical good and use of humanity, the object of both writer and publisher will be fully realized, and their reward ensured.]

THE COMMONWEALTH OF MANKIND.

THIS profoundly simple subject is at once a complex puzzle as to the method of its realization, and the simplest of all ideas as to its principle. It means the comprehension of the one most basic idea in the universe, *Mutuality*, with the scientific order of its realization in the affairs of mankind.

There is nothing in it that a child may not understand, and nothing in the method of its realization that the simplest common sense may not compass.

We propose to give a condensed epitome of our conception of its principle, and later, of the method, or one method, of its realization.

Nobody doubts that poverty is very widespread, or that it is among the greatest of all evils, because the parent of so many other evils. We will therefore not waste power or space by enumerating the vast legion of ills flowing from this rotten fountain of poverty.

The simple meaning of "Commonwealth" is, that every member of a community shall be possessed of a competence, or be able to earn sufficient to supply himself or herself with all the necessities of life, and at least some few of its luxuries.

The constant employment of the people of a community should be the underlying principle of its civilization. There can be no possibility of real "Commonwealth" where large numbers of the community are unemployed and unpaid. The conditions, therefore, under which alone a community can maintain a general competence, are (1) constant employment, and (2) more of an income than sufficient to provide the whole of the family of such as have families with the common necessities of life. There should also be the means of saving some little out of the current income for the inevitable "rainy day," which comes to all, some time or other.

The wealth which is most desirable to be made common, is the wealth of mind or intelligence, and of moral sensibility. These are the expressions of our human nature which carry with them the most real happiness; consequently the most sacred "rights of man" consist in having them fully unfolded.

The crown of the very wonderful constitution of man is its capacity for unlimited growth. There is no more limit to the expansion of the human mind, than to that of the Eternal Mind. The difference between the two is one of degree, not of kind. The whole nature of man (undiseased) is a microcosm of the Nature of the Deity. Man, however, is at present but an infant deity, and cannot be supposed to convey any adequate idea of what the Deity is. This conception of the innate dignity of human nature is the chief basis of our protest against the dwarfing of the minds of the masses of our citizens by such hours of labour and such miserable remuneration as make mental culture impossible.

The coming crisis in the relations of capital of all kinds, to labour of all kinds, is of the nature of a volcanic eruption, now being prepared. It is, therefore, the duty of all citizens, who comprehend the true rights of man, to be prepared to assist in giving a true and natural direction to the forces of revolt before the hour of their explosion, when they may threaten to overwhelm the whole fabric of society in a common ruin.

The commonwealth of labour is the *sine quâ non* of contentment, and of mental and moral progress. The certain issue of the mighty battle of Armageddon, now, and for seventy years past, being fought between capital on the one side, and labour on the other, will be the complete triumph of labour. Labour is, indeed, the only natural or real capital. The gold mine of unworked capital always existing in our midst, in the form of unemployed labour, is at once our present disgrace and our future hope. The power to coin his capital into currency, through constant employment at good wages, is the material millennium of the working man. We propose to set forth how this may be effected, so that, never again, in any part of Great Britain, need there be any man or woman, boy or girl, unemployed, who has any capacity for labour of any kind.

We will present here and now the bare outline of the method we propose; leaving for later papers the expansion into detail, and the explanation of all points of difficulty. We propose that the state machine, or Government, shall create *costless national money* of paper, similar to the postal orders now in use; shall make it "legal tender at par," and *write upon it*, "Receivable (at par) for all forms of Local and Imperial Taxation, and for everything the nation has for sale." With this money, thus created, in any quantity which may be necessary, the whole industry and embodied wealth of the British people is to be nationalized. The land, with all its hoarded products, is to be bought up from the private owners of the same. The whole of the buildings, machinery, plant, and manufactured goods of all kinds is to be bought and paid for with this costless money, bearing no interest, but made "legal tender" for all time.

Some one will say here, how childish a scheme! Could not the persons who receive the vast sums of this money at once re-purchase the various forms of wealth, and trade in them and make profit? No, they could not. The nation would take very good care that no private trading was done, exactly as it does in the case of the Post Office. The nation would at once abolish rent, interest, and profit; would at once employ all its people all the time they desired to work. The wages of muscular labour could be doubled, and yet all commodities distributed at from 25 to 75 per cent lower

prices than at present. The covenant of the nation, with its citizens, would be morally equitable to all alike. The man of high-class talent or genius would be paid a rate of remuneration fully commensurate with the quality of his work. No man would be allowed to estimate the value of his own labour, but all labour would be valued, and its remuneration fixed, by committees of experts in each particular trade or profession. Thus every man and woman would receive the full value of their labour; and no man, and no combination of men, would be allowed to become despots over other men. The moral power, completely latent under the present barbarous struggle for existence, would, under these new conditions, find expression in hundreds of new institutions consonant to the spirit of the new age. The liberty would be afforded to every man and woman to educate themselves to the highest degree, free of cost, all the grades of education being paid for by the nation, and absolutely free to all alike.

This is a mere outline of the scope and method of a "British Commonwealth," which would, when once established, quickly travel, and be copied by the whole civilized world.

CUI BONO?

"YES! What is the good of it?" is one of the silly and captious questions that is constantly applied to spiritualism when all other attempts to scoff and sneer it out of acceptance fail. Under the above heading we shall from time to time give some of those experiences that will apply especially to such a question, taking care to cite none but authentic and well-proved cases, like the following—

Dr. George Carpenter is a well-known and highly respected physician of South Bend, Indiana, and has had the courage openly and bravely, to acknowledge his entire faith in—aye, and dependence on—spirit power, and that, at the risk of injuring his wide and influential practice. Being pressed by some of his friends and patients to give to them and the world something of his own spiritual experiences, he frankly published in the *Ohio Better Way*, the following few incidents of his early experiences.

"In 1841 I was travelling Westward with a friend in search of some place in which to settle as a medical practitioner. I had left my young wife in care of my uncle, an experienced physician, in perfect health and spirits.

"One day, driving along towards Galena, with my friend, I was compelled to stop by hearing a voice say distinctly in my ear, 'Go home, your wife is very ill, and thought to be dying.' I repeated these words to my companion, and though I had no letter or means whatever of verifying the statement, I instantly turned my horse's head; sped on to my home and found my dear wife, who had been suddenly attacked by a violent fit of sickness, lying apparently at the point of death. She had been calling for me, but those around her, ignorant of my whereabouts, had no means of sending for me. The result was almost miraculous, she speedily recovered, and like the rest of the family deemed my recall wonderful.

"During the winter of 1852, I was relating this and many other similar experiences to an eminent lawyer, a friend of mine, and promised him if any experiences of this mysterious character should occur again, I would inform him. I was then away some hundreds of miles from home, and the very next morning after making Mr. Avery the promise named above—the voice which was now my frequent visitor informed me that my little daughter was dangerously ill, that my wife had sent for my uncle, five miles distant, to attend her, and that I should receive a letter telling me all this that same evening. At Mr. Avery's request a committee was appointed to wait on me during the day, one or other of whom were not to lose sight of me till night. My curious faculty was known to many of the friends with whom I was then associated, some of whom were scientific men and very sceptical. In company with two of my guard we went to the post-office in the evening, and there found a letter awaiting me. Perceiving at once that the direction was in my wife's handwriting, I handed the letter unopened to my legal friend, Mr. Avery. In it he read: 'Mary was taken very sick in the night, and I have sent for uncle this morning.'

"The next morning I announced another letter on the road, in which it would state, 'Uncle came yesterday and pronounced the case measles. No danger; will not call

again unless sent for.' The same process of espionage was had through the day, and a letter received at evening mail and handed unopened to Mr. Avery for perusal; and in it was found the message as given in the morning. I and my peculiar gift became the theme of conversation in the hotel and college for many days. "I was a mesmeriser and clairvoyant," or so considered. I wish to relate one more little incident which occurred at the house of a patient—name cannot be given.

"Two little girls of the ages of about seven and eleven, were sitting around a stand—one of those old fashioned ones, square, heavy and solid. They held their hands on the top, and it began to move. I asked them to talk to it. The eldest said, 'Please get up on two legs.' It immediately rose up. 'Now get up on one leg again.' It obeyed. I asked to have it leap up off the floor. It did so and fell in a broken heap on the floor, which frightened the children very much. I assured them, however, and promised to have the stand repaired, &c. From that time for several years I was thrown out of opportunities for investigation of occultism, till a short time ago, when we held séances at my house, where we had many wonderful manifestations of a power that claimed to be from spirits of men returning to demonstrate a conscious existence beyond the grave. Some of them were very useful to me in my profession, two of which I will relate—

"I had just come in from visiting a little patient who was very sick, and found my wife writing with the planchette. I asked the spirit who he was. He said, 'Your father.' I said, 'Please give me your name.' His reply, 'Jesse Carpenter.' My father being a well-known and skilful physician, I said, 'If you are my father, have you been with me on my visits to see the sick?' 'Yes.' 'Did I give the right medicine to that child?' 'No.' 'What was wrong?' 'The opium in the powders.' 'Will it hurt the child?' 'No; but it won't be any better in the morning.' 'Had I better go and change the treatment?' 'No; they will think you vacillating, and be frightened. Let it be, and correct it in your morning call.' I did so, and all was well.

"A few days thereafter I was called into the country to see a little girl in a family of one of my old patrons. I diagnosed the case to be a fever, which was prevailing as an epidemic, and very fatal. Almost all who were attacked died. We doctors were in despair over our lack of success in treating it. I said to the mother, 'Mrs. Deems, your daughter has the enteric fever, and if she recovers at all it will take several weeks.' Her reply was, 'She is in your hands; do your best.' I seated myself at a table and tore some little papers for powders. Taking my case, I reached for my bottle of calomel, when my hand and arm were seized with convulsions so rapid I could scarcely see the motions. I could not control it. I had never been affected thus before. I knew I was in health; then what could it mean? I stopped to look round to see if I had been observed, fearful that Mrs. Deems would think I was intoxicated; but she had not observed my behaviour. Well, thought I, I shall wait and see; if you won't let me use my knowledge, I will use yours; so just do as you please.

"My hand became steady, and chose from the case two articles such as I had never used before for any similar case. I put up the powders and said: 'Mrs. Deems, you will please give one every three hours till I come—will be here early,' and left. Anxiety is scarcely the name for my feelings until the next day. Was early there, and found my little patient playing in the garden—well; and from that day on I lost no more cases of enteric fever, thanks to spirit help.

"Now twenty and more years have passed, and the angel world has inspired me to help thousands of suffering ones. And so the work goes on. Why should I not be a spiritualist? I am one through and through."—G. C.

FOR ALL IS WELL.

If I were told that I must die to-morrow,
That the next sun
Which sinks should bear me past all fear and sorrow
For any one,
All the fight fought and all the journey through,
What should I do?

I do not think that I should shrink or falter,
But just go on
Doing my work, nor change, nor seek to alter
Aught that is gone;
But rise and move and love and smile and pray
For one more day.

And, lying down at night for a last sleeping,
 Say in that ear
 Which hearkens ever, "Lord, within thy keeping,
 How should I fear?
 And, when to-morrow brings Thee nearer still,
 Do Thou Thy will."

I might not sleep, for awe; but peaceful, tender,
 My soul would lie
 All the night long; and when the morning splendour
 Flashed o'er the sky,
 I think that I could smile, could calmly say,
 "It is His day."

But if a wondrous hand from the blue yonder
 Held out a scroll
 On which my life was writ, and I with wonder
 Beheld unroll
 To a long century's end its mystic clue,
 What should I do?

What could I do, O Blessed Guide and Master,
 Other than this—
 Still to go on as now, not slower, faster,
 Nor fear to miss
 The road, although so very long it be,
 While led by Thee?

Step by step, feeling Thou art close beside me,
 Although unseen;
 Through thorns, through flowers, whether tempest hide thee
 Or heaven serene;
 Assured Thy faithfulness cannot betray,
 Nor love decay.

I may not know, my God; no hand revealeth
 Thy counsels wise;
 Along the path no deepening shadow stealeth;
 No voice replies
 To all my questioning thoughts, the time to tell;
 And it is well.

Let me keep on abiding and unfearing
 Thy will always,
 Through a long century's ripe fruition
 Or a short day's
 Thou canst not come too soon; and I can wait,
 If Thou come late.

A CURIOUS EPISODE IN THE LIFE OF THE FAMOUS DUKE OF SULLY, MINISTER TO LE GRAND MONARQUE OF FRANCE.

"MEMOIRS OF DUC DE SULLY," BY S. J. WEYMAN,
 IN "TEMPLE BAR."

It was my custom, before I entered upon those negotiations with the Prince of Conde which terminated in the recovery of the estate of Villebon, to spend a part of the autumn and winter at Rosny. On these occasions I was in the habit of leaving Paris with a considerable train of pages and grooms, together with the maids-of-honour and waiting-women of the duchess. We halted to take dinner at Poissy, and generally contrived to reach Rosny towards nightfall.

At the time of which I am speaking, I had for my favourite charger the sorrel horse which the Duke of Mercœur presented to me, and for several years I rode it on these annual visits to Rosny. What was most remarkable was, that on each of these occasions it cast a shoe about the middle of the afternoon, and always when we were within a short league of the village of Aubergenville. Though I never had with me less than half a score of led horses, I had such an affection for the sorrel that I preferred to wait until it was shod rather than accommodate myself to a nag of less easy paces.

The forge at Aubergenville was kept by a smith of some skill, a cheerful fellow, whom I always remembered to reward, considering my own position rather than his services, with a gold livre. His joy at receiving what was to him the income of a year was great, and never failed to reimburse me; in addition to which I took some pleasure in learning from this simple peasant and loyal man what the taxpayers were saying of my reforms—a duty I always felt I owed to the king my master. "Ho, Simon," I would say, encouraging the poor man as he came bowing and trembling before me; "how goes it, my friend?"

"Badly," he would answer, "very badly until your lordship came this way."

"And how is that, little man?"

"Oh, it is the roads," he always replied, shaking his bald head as he began to set about his business. "The roads since your lordship became surveyor-general are so good that not one horse in a hundred casts a shoe; and then there are so few highwaymen now that not one robber's plates do I replace in a twelvemonth."

"But why," I asked this honest fellow on the last occasion of the sorrel falling lame there, "do you thank St. Genevieve?"

"She is my patron saint," he answered.

"Then you are a Parisian?"

"Your lordship is always right."

"But does her saintship do you any good?" I asked.

"Certainly, your lordship. My wife prays to her, and she loosens the nails in the sorrel's shoes."

"In fact she pays off an old grudge," I answered; "for there was a time when Paris liked me little. But hark ye, Master Smith, this is an act of treason to conspire with Madame Genevieve against the comfort of the king's minister. What think you, rascal; can you pass the justice elm without a shiver?"

This threw the simple fellow into a great fear, which the sight of the livre of gold speedily converted into joy. Leaving him still staring at his fortune I rode away, but when we had gone some little distance, the aspect of his face, when I charged him with treason, suggested a clue to the phenomenon.

"La Trape," I said to my valet, "what is the name of the innkeeper at Poissy, at whose house we are accustomed to dine?"

"Andrew, may it please your lordship."

"Andrew! I thought so," I exclaimed. "Is he not brother to the smith at Aubergenville, who has just shod my horse?"

La Trape professed to be ignorant on this point, but a groom who had stayed behind with me, said it was so, adding that Master Andrew had risen in the world through large dealings in hay, which he was wont to take daily into Paris and sell, and that he did not now acknowledge or say anything of his brother the smith, though it was believed that he retained a liking for him.

On receiving this confirmation of my suspicions, I rated La Trape for his carelessness in permitting this deception to be practised on me, and the main body of my attendants being now in sight, I ordered him to take two Swiss and arrest both brothers without delay. It wanted yet three hours to sunset, and I judged that by hard riding they might reach Rosny with their prisoners before bedtime.

I spent some time in considering what punishment I should inflict on the culprits, and finally laid aside the purpose I had at first conceived of putting them to death*—an infliction they richly deserved—in favour of a plan which I thought might offer me some amusement. For the execution of this I depended on Maignan, my equerry. Before I sat down to supper I gave him directions, and as I expected, news was brought to me while I was at table, that the prisoners had arrived. Thereupon I informed the duchess and the company generally, for, as was usual, a number of my country neighbours had come to compliment me on my return, that there was some sport on foot, and we adjourned to that end of the terrace which abuts on the linden avenue. Here a score of grooms holding torches aloft had been arranged in a circle so that the impromptu theatre thus formed, which Maignan had ordered with much taste, was as light as day. On a sloping bank at one end, seats had been placed for the company, their number amounting, with my household, to two hundred persons. In the centre of the open space a small forge fire had been kindled, the red glow of which added much to the strangeness of the scene; and on the anvil beside it were ranged a number of horses' and donkeys' shoes, with a full complement of the tools used by smiths. All being ready I gave the word to bring in the prisoners, and escorted by La Trape and six of my guards, they were marched into the arena. In their pale and terrified faces I read the consciousness of guilt and the apprehension of immediate death; it was plain they expected nothing less. I was willing to play with their fears, and for some time looked at them in silence. I then addressed them gravely, telling the innkeeper that I knew well he had loosened each year a shoe of my horse, in order that his brother might profit by the job of replacing it; and went on to reprove the smith for the ingratitude which had led him to return my bounty by so knavish a trick. Upon this they confessed their guilt, and flinging themselves upon their knees, with tears and prayers begged for mercy. This,

* For fear the uninformed reader should deem it an impossibility that any nobleman in the Middle Ages should think of inflicting the death penalty on an offender for so trivial an offence, we advise him to study the authentic histories of France, and he will find such cases of common daily occurrence.

after a decent interval, I permitted myself to grant. "Your lives which are forfeited shall be spared," I pronounced. "But punished you must be. I therefore ordain that Simon, the smith, at once fit, nail, and properly secure a pair of iron shoes to Andrew's heels, and that then Andrew, who by that time will have picked up something of the smith's art, do the same to Simon. So will you both learn to avoid shoeing tricks for the future."

It may well be imagined that a judgment so whimsical, and adapted to the offence, charmed all save the culprits. Master Andrew was first taken in hand, and his wooden shoes removed. The tools of his trade were placed before the smith, who cast glances so piteous, first at his brother's feet and then at the shoes on the anvil, as gave rise to a prodigious amount of merriment. However, I was about to order the sentence to be carried into effect, when the remembrance of the many pleasant simplicities which the smith had uttered to me, acting upon a natural disposition to mercy, induced me to give the prisoners a chance of escape. "Listen," I said, "Simon and Andrew. Your sentence has been pronounced, and will be executed unless you can avail yourselves of the condition I now offer. You shall have three minutes; if in that time either of you can make a good joke, he shall go free. If not, let a man attend to the bellows, La Trape!"

This added a fresh satisfaction to my neighbours, for the grimaces of the two knaves thus bidden to jest if they would save their skins, were so diverting they would have made a nun laugh. They looked at me with their eyes as wide as plates, and for the whole of the time of grace never a word could they utter save howls for mercy. "Simon," I said gravely, when the time was up, "have you a joke? No. Andrew, have you a joke? No. Then——"

I was going to order the sentence to be carried out, when the innkeeper flung himself again upon his knees, and cried out loudly—as much to my astonishment as to the regret of the bystanders, who were bent on seeing so strange a shoeing feat—"One word, my lord; I can give you no joke, but I can do a service, an eminent service to the king. I can disclose a conspiracy!"

I was somewhat taken aback by this sudden and public announcement. But I had been too long in the king's employment not to have remarked how strangely things are brought to light. Doubting whether the man was not playing with me, I addressed him sternly, warning him to beware, less in his anxiety to save his heels by falsely accusing others, he should lose his head. For that if his conspiracy should prove to be an invention of his own, I should certainly consider it my duty to hang him forthwith.

He heard me out, but nevertheless persisted in his story, adding desperately, "It's a plot, my lord, to assassinate you and the king on the same day."

This statement struck me a blow; for I had good reason to know that at that time the king had alienated many by his infatuation for Madame de Verneuil; while I had always to reckon with all who hated him, and whom my pursuit of his interests injured. I therefore directed that the prisoners should be led to the chamber adjoining my private closet, and taking the precaution to call my guards about me, I withdrew, making such apologies to the company as the nature of the case permitted.

I ordered Simon the smith to be first brought to me, and in the presence of Maignan only, I severely examined him as to his knowledge of any conspiracy. He denied that he had ever heard of the matters referred to by his brother, and persisted so firmly in the denial that I was inclined to believe him. In the end he was taken out and Andrew was brought in. He averred the existence of the conspiracy, and that its objects were those which he had stated. He also offered to give up his associates, but conditioned that he should do this in his own way; undertaking to conduct me and one other person—but no more, lest the alarm should be given—to a place in Paris, on the following night, where we could hear the plotters state their plans and designs. In this way only, he urged, could proof positive be obtained.

I was much startled by this proposal, and inclined to think it a trap; but further consideration dispelled my fears. The innkeeper had held no parley with anyone since his arrest, and could neither have warned his accomplices, nor acquainted them with any design the execution of which should depend on his confession to me. I therefore accepted his terms—with a private reservation that I would have help at hand—and before daybreak next morning left Rosny, with my prisoner and a select body of Swiss. We entered

Paris in the afternoon in three parties with as little parade as possible, and went straight to the Arsenal, whence, as soon as evening fell, I hurried with armed attendants to the Louvre.

A return so sudden and unexpected was as great a surprise to the court as to the king, and I was not slow to mark with an inward smile the discomposure which appeared very clearly on the faces of several, as the crowd in the chamber fell back for me to approach my master. The king received me with his wonted affection; and divining at once that I must have something important to communicate withdrew with me to the farther end of the chamber, where we were out of earshot of the court. I there related the story to his Majesty, keeping back nothing.

He shook his head, saying merely, "The fish to escape the frying-pan will jump into the fire. And human nature, save in the case of you and me, who can trust one another, is very—fishy."

I was touched by this gracious compliment, but not convinced. "You have not seen the man, sire," I said, "and I have."

"And believe him."

"In part," I answered. "So far at least as to be assured that he thinks to save his skin, which he will only do if he be telling the truth. May I beg you, sire," I added hastily, seeing the direction of his glance, "not to look so fixedly at the Duke of Epèrnon? He grows uneasy."

"Conscience makes—you know the rest."

"Nay, sire," I replied, "I will answer for him; if he be not driven by fear to do something reckless."

"Good! I take your warranty, Duke," the king said, with an easy grace which came so natural to him. "But now in this matter what would you have me do?"

"Double your guards, sire, for to-night—that is all. I will answer for the Bastille and the Arsenal; and holding these we hold Paris."

But thereupon I found that the king had come to a decision, which I felt it to be my duty to combat with all my influence. He had conceived the idea of being the one to accompany me to the rendezvous. "I am tired of the dice," he complained, "and sick of tennis; Madame de Verneuil is at Fontainebleau, the queen is ill." And in the end he would be obeyed. I took my leave of him as if for the night, and retired, leaving him at play with the Duke of Epèrnon. But an hour later, towards eight o'clock, his Majesty, who had made an excuse to withdraw to his closet, met me outside the eastern gate of the Louvre.

He was masked, and attended only by Coquet, his master of the household. I too wore a mask and was esquired by Maignan, under whose orders were four Swiss—whom I had chosen because they were unable to speak French—guarding the prisoner Andrew. I bade Maignan follow the innkeeper's directions, and we preceded in two parties, until we reached an obscure street near the water, so narrow, that the decrepit wooden houses shut out all view of the sky. Here the prisoner halted and called upon me to fulfil the terms of my agreement. I bade Maignan therefore to keep with the Swiss at a distance of fifty paces, but to come up should I whistle or otherwise give the alarm; and myself with the king and Andrew proceeded onward in the deep shadow of the houses. I kept my hand on my pistol, which I had previously shown to the prisoner, intimating that on the first sign of treachery, I should blow out his brains. However, despite this precaution, I felt uncomfortable to the last degree. I blamed myself severely for allowing the king to expose himself and the country to this unnecessary danger; while the meanness of the locality, the fetid air, the darkness of the night, which was wet and tempestuous, and the uncertainty of the event lowered my spirits, and made every splash in the kennel, and stumble on the reeking, slippery pavements—matters over which the king grew merry—seem no light troubles to me.

[What followed was of a nature so astounding, yet so highly characteristic of the noble king and his beloved and trusted minister Sully, that we feel privileged to make this break in a narrative too long to be crowded into one number. We shall therefore reserve the *denouement* and conclusion for our next issue.]

FRIENDS are discovered, says Mrs. Stowe, rather than made; there are people who are in their own nature friends, only they do not know each other; but certain things, like poetry, music, and paintings are like the Freemason's signs—they reveal the initiated to each other.

SPIRITUALISM IN INDIA.

IN the early part of last July a lecture was delivered by Baboo K. Chakravarti before the Calcutta Psycho-Religious Society, of which he is secretary, in which he traced the various phrases of spiritualism, or rather of spirit-worship, in India from the earliest Vedic age to the age of the Tantras, or the age in which spiritualism, almost as understood at present, was sedulously cultivated—an age in which the lamp of Hindu intellect burned with supernatural lustre.

The earliest religious books of the Hindus are the four Vedas. They are considered by them to be the words uttered by the Creator himself, and are in their estimation as sacred and infallible as the Koran or the Bible is in the estimation of the Mohammedans or the Christians. The Vedas enjoined the worship of a Supreme Being and the presiding deities or spirits of the five elements. "Thus it is seen," says the lecturer, "that the idea of the existence of separate spirits, besides the Highest and the Purest, was not only entertained, but worshipped; and that the existence of spirits, whether of men or of orders, at present only known to us by names, was seriously believed by the scientific men of the time. It was believed also that under peculiar circumstances the character and the general mode of life of an individual could be materially altered for good or evil by a spirit."

He gives a list of seven forms of disease held to be caused and cured by the two classes of spirits mentioned, the various kinds of *yogas* employed to obtain the aid of spirits, and describes the age of *Durshana*, the six schools of its philosophers, and their doctrines. From that he passes to the age of *Purans*, which was the dawn of the religious history and polite literature of the Hindus. He finally reached the age of *Tantras*. "This," he says, "was the age of spiritualism—a word to be understood almost in the sense in which it is known at present in the West; for all the elements comprising modern spiritualism were not only understood and investigated, but were carried to a high degree of success. We find in the *Tantras* directions for forming circles, for invoking high and low spirits, for autograph writings, and showing spirit forms, etc., in a mirror, and also directions for fascinating and hypnotizing individuals. These all used to be done in a manner peculiar to India."

After remarking at considerable length upon the various methods employed for communing with spirits, he says:

"There is not a subject now known in Europe and America in connection with spiritualism which was not known before in India. She gave to Egypt, Greece, Arabia, and China, all the spiritual wealth they wanted. She had men of gigantic intellect, who drew their impressions and inspirations direct from Nature, from courses of events which probably have now ceased to operate, like many phases of disease, which have at present completely died out, and new ones have sprung up in their places, and it would be very weak logic to hold that they all wallowed in darkness, and at the same time built a system of intelligent worship to cheat themselves—a system that outlived many a social and political revolution."

The lecture, which was a highly scholarly production, was, we are informed, listened to throughout with the closest attention, and closed as follows:

"Most of you, gentlemen, have no doubt read and heard much of modern spiritualism, and of the phenomena constituting it. It is a growth of the nineteenth century—a century of enlightenment and civilization—yet it is the most derided of all subjects, being another name for villainy. But amidst public denunciations and private upbraidings; amidst the general contempt of the press and the scientists, the magic car moves on. Men in the first ranks of literature, science and philosophy mightily stood against it, yet men of equal position and calibre saw glimpses of truth that led them to push their inquiries on. The Churchmen denounced it as humbug and satanism, and yet the Churchmen admired the new-born infant, and engaged themselves in right earnest to foster its growth. The medical men, who more than all others hurled their dire anathemas at its devoted head, were the foremost to elucidate many points of interest unknown to the public. Thus amidst severe opposition and some approbation, amidst contumely and regard, amidst fury and forgiveness, the magic car moves on. The spiritualists see the merciful hands of Providence in the movement, which has gained followers not by hundreds or thousands, but by millions; and the day is not distant when a spiritual Columbus will explore the hitherto unexplored land, and

amidst tears and *Te Deums* of joy, land his trusty, weak and weather-beaten comrades to proclaim the glories of the far off religion, now dimly seen by few, and hoped for and trusted by many."

Baboo Chakravarti's lecture was published in full in the *Calcutta Statesman*, and in *The Indian Mirror*, last July, to which papers we are indebted for the information and extracts given above.—*Banner of Light*.

SPIRITUAL FRAGMENTS.

"Gather them up."

A MODEL TOAST.

A CORRESPONDENT knowing something of the Editor's American proclivities asks if we cannot give an account of a famous trio of toasts that was given on a certain occasion when a distinguished party of Americans were being fêted by a number of London University gentlemen. Here is the actual report in question.

"The toast of the United States became popular. It was given with full expression, 'The United States, bounded on the north by Canada, on the south by the Gulf of Mexico, on the east by the great Atlantic, and on the west by the broad Pacific.' This, however, did not satisfy the more Republican members of the university. They proposed, 'The United States, bounded on the north by the North Pole, on the south by the Antarctic Ocean, on the east by the Gulf Stream, and on the west by the illimitable ocean.' Even *that* did not satisfy one member of the party. His toast was, 'The United States, bounded on the north by the aurora borealis, on the south by infinite space, on the east by the precession of the equinoxes, and on the west by the day of judgment.' The toast was drunk with enthusiasm."

MRS. MOLAFSKY'S DREAM.

TWO VISIONS TYPIFYING THE BIRTH AND DEATH OF HER CHILD.

A BUNCH of white crape hung on the door at 18, Winter Street, Detroit, Mich., Sept. 8th. Inside the house a young Polish woman, Susan Molafsky, was wringing her hands, and crying bitterly. Her four months' old baby had died. To the neighbours Mrs. Molafsky said that a short time before the birth of the child she dreamed that she and some friends were looking at the sky when she saw a white thing in the air fly around like a charmed bird that could not get away from its charmer. It gradually came downward until she made it out to be a white dove. It came on down gradually, making its graceful rounds shorter and shorter until it fluttered to her face, and lit upon her shoulder. In a few days her child was born. About a week ago Mrs. Molafsky had another remarkable dream, but this time the snowy white dove took its departure from her shoulder, and, fluttering round and round, it ascended higher and higher into the azure blue until it was lost to sight. She thought nothing more of the occurrence until Friday, when the death of the child recalled the two dreams.—*Chicago Herald*.

The Rev. ARTHUR TOOTH is reappearing in a new character—that of a dabbler in mesmerism, or, as he prefers to call it, hypnotism. At his home at Croydon he has established a kind of hospital, where he uses his powers for the cure of diseases of the nervous system which do not yield readily to ordinary medical treatment. Some wonderful results have, it is stated by his friendly critics, been achieved by his agency, particularly in the direction of the reclamation of drunkards, and he is rapidly making for himself a great name in the neighbourhood in which he lives as a healer of physical ills. Up to the present he has not sought publicity for his work; but having attained it through the medium of an enterprising reporter, who chanced to pay him a visit and publish an account of his doings, he proposes to give each Saturday semi-public exhibitions of his method of treatment. No doubt he will have full attendances. The public always rushes to an exhibition which has an element of mystery about it, especially when, as in this instance, there is no charge for admission. "Cure by suggestion" may possess all the virtue that is claimed for it; but a promiscuous assembly of the idle and the curious is not the proper agency to determine the point.

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FRIDAY, OCTOBER 18, 1889.

THEOSOPHY EXPOUNDED BY COL. OLCOTT.

NOTES AND COMMENTS BY E. W. WALLIS.

HEARING that the above-named gentleman would lecture at Daulby Hall, on Thursday evening, Oct. 10th, and desiring to obtain an authoritative definition of the subject, we journeyed to Liverpool, bent on learning the real nature of the new cult, which, we are gravely assured, is superior to and will supersede our old-fashioned Spiritualism. We were curious to hear, too, what answer would be given to a challenge from our worthy editor, Mrs. Emma Hardinge Britten, to Colonel Olcott, to debate for two nights on the claims of Theosophy and its relationship to Spiritualism.

A fairly large, respectable, and intelligent audience assembled. The lecturer was introduced by Mr. Lamont, in a few well-chosen words, and the Colonel promised to give us as clear an idea as possible of the results of his fifteen years' study of Theosophy.

He believed there was but "one truth; all religions were but different aspects of that one truth."

We thought he should have said "there is but one religion, and all systems are but different attempts to foster or represent that religion."

Believing there was good in all, the Theosophical Society was founded on a perfectly tolerant basis, to establish a universal brotherhood, study the ancient literature, discover the wisdom of the East, and seek to develop the psychic powers in man. He affirmed that "the ancients had known almost all that was worth knowing." He deplored the strife existing amongst religionists, and the materialistic tendency of modern science, which was training the rising generation to rely on experiment and observation, and losing faith in the spiritual. Modern thought was, he contended, hostile to religion (! theology), and Theosophy was needed to encourage faith; it could not meet materialism on its own ground and with its own weapons (experiment and observation), but pleaded for the study and development of the psychical side of man, which had been too long ignored. He remarked that the Church Congress had spent its time in discussing the history of the Church and its ritual, &c., and little had been said about the Christly life. It is worthy of notice that the Colonel consumed much of *his time* with the history of the Theosophical society, its doings and plans, while his information as to what *Theosophy* is was very meagre.

It appeared that any one who can pay the subscription may be a Theosophist, and no questions are asked, or, rather, become a fellow of the Theosophical Society (for the two are not synonymous—you may be a fellow of the Society and

yet not be a Theosophist). We were assured that "fellows" of the most divergent views—Christian bishops, Roman Catholics, Buddhists, Mohammedans, Nonconformists, Agnostics, and Atheists—and even Spiritualists—were accustomed to meet in amity and concord (the lion and the lamb laid down together), because the Theosophical Society did not interfere with their personal convictions. This society, it thus appears, is a drag-net—all is fish that comes within its compass! Then we were assured that the gallant colonel was a Buddhist. It appeared strange to hear him deploring the absence of belief in Christ, and then affirm that it was useless to attempt to help religion by appealing to old landmarks, or expect to convert the world to any one plan of salvation. Although he had previously contended that Theosophy could not answer science with her own weapons, he now admitted that scepticism was so strong that unless science could be met on her own ground, materialism could not be successfully combated, and practically admitted the failure of Theosophy, as he pleaded for the CO-OPERATION OF SPIRITUALISTS, because the spiritualist *could* challenge materialists to investigate, observe, and experiment! He had been a spiritualist for twenty years, until he found another theory than the spiritual to account for the phenomena. Thus, it would appear, he asks the co-operation of spiritualists, but they must cease to be spiritualists. He wants the phenomena to combat materialism, but repudiates the spirits!

How can there be any fellowship between us, when our spirit friends are denied? He has never during the past fifteen years changed his belief as to *the reality of the phenomena; they are real; mediumship is real*; but they *may* be accounted for by the action of the "double," and by the cultivation of the psychic powers of the mediums, by thought-transference and hypnotism; hence, he abandons the spirits for a "may be"! Because similar results "may be" obtained by different methods (which, by the way, is only asserted, not demonstrated; and many of the phenomena of spiritualism *cannot* be duplicated, nor can the intelligence displayed be explained by the above "hypothesis"), does that disprove the agency of spirit intelligence? Because the chemist may produce cheese from *Thames mud*, does that disprove the farmer's claim that his cheese is made of the fluid from the cow?

We were then informed that THE THEOSOPHICAL SOCIETY IS NOT THEOSOPHY! Theosophy was based on the idea that man is a complex being, and for the full expression and development of his powers many contacts (incarnations) with matter were necessary, and gradual improvement, as the result of evolution, ensued. All modern discoveries are included in the purview of ancient science. All that we have discovered in mesmerism, hypnotism, clairvoyance, and thought transference was known by the ancients, and more. "If a modern mesmerist could influence one man, an ancient operator could influence the imagination of every body in this audience!" (?) Surely, if evolution is true *this* cannot be? Have we *evolved* to this, that the ancients are our masters in science. They knew more than we know, and centuries of progress have lauded us *behind them!* Surely, *they* have failed and re-incarnation is a failure; for if re-embodiment be true, those ancients, possessed of superior wisdom and power, must be walking the earth, and, having experienced their "Karma," have come back to press on to higher achievements; and yet, they, to-day, are more ignorant and have less power than when they existed ages ago, and must go back to re-learn the knowledge they once possessed but have now lost. This is evolution with a vengeance—backwards!

Theosophy, it appeared, was a system of doctrines; and the doctrine *re* the seven souls of man was duly expounded in a general and superficial way, and it was declared that after death the soul (which of them?) was unconscious for an interval while being born into another world; it generally passed into Maya or the shadow world—illusion—and retained the form and passions of earth; when these passions were out-grown the spirit passed into a state of *pure spirit* and was thereafter impelled to seek re-embodiment, and originated its own earth body again, became unconscious, and was born on earth once more. In each of these intervals of unconsciousness the spirit had no memory of what had transpired, either on the earth, or in its spiritual pilgrimage. The only way to get out of this vicious wheel of repeated embodiments was by knowledge, and the cultivation of the pure spiritual condition. Again, referring to spiritualism, he admitted that it was "all a question of evidence," and we

wondered where *the evidence* for the truth of the above speculative doctrines came in.

In reference to the suggested debate he considered it useless to debate, except with the materialist, with whom he admitted the phenomena of spiritualism would have weight. As between himself and Mrs. Britten, both admit the phenomena and both admit mediumship, but differ on the explanation. He contended that the phenomena can be produced by other means than the spiritualists claimed, viz, "an influence coming from a living person." Being thus a question of evidence, we consider it is a legitimate subject for debate. Let him produce *the evidence* in support of his doctrines, and show that our evidence is less satisfactory than his own. We on our side can produce evidence of spirit identity, of intelligence other than that of the medium or sitters, of phenomena of a conclusive character, in proof that the SPIRITUAL IS THE ONLY THEORY WHICH COVERS THE WHOLE GROUND OF THE FACTS, and the public can decide! We can only regard his refusal as an evidence of conscious weakness on his part, which was in fact admitted in his excuses. He affirmed that the doctrine of Theosophy was a proclamation of the moral law—of cause and effect or Karma—that everyone experienced the consequences of their motives and conduct, if not in one earth life, in subsequent ones. In fact, the status of the individual was inevitably fixed for him by Karma. When we see the good man suffering, and the wrong-doer rejoicing, we may conclude that it is the result of Karma, that in some prior embodiment these results were necessitated. The gallant Colonel did not put it that way. He argued that, because such inequalities and injustices existed, re-incarnation was necessary to reward the good and punish the evil and balance accounts; but since from time immemorial, in this world, the good have suffered, and the wrong-doers have rejoiced (and re-incarnation going on for ages), the law of Karma does not seem to work in the way the Colonel explains it, and the good do not get their reward.

We were informed that "the only permanency is spirit—all else is delusion or illusion." How then can we know what is real? Yet, we were informed that matter was real while it lasted!

In describing the sevenfold nature of man, he spoke of the spirit as being *outside* a man; the human spirit or intelligence came next, the astral body third, the animal soul with its appetites and passions next, the life principle fifth, the vehicle of this life sixth, and the body last. What these fanciful divisions may mean was not explained, but the idea that the spirit—the Ego—was "outside," was somewhat puzzling. Again, while the lecturer disavowed personality for God, he did not make clear whether he believed in a Divine Conscious Spirit—Intelligence, although he frequently spoke of "Divine Spirit." Consciousness, which is the highest manifestation of spirit that we know anything about (for consciousness is necessary to knowledge), appeared a secondary consideration, for while the persistency and reality of spirit was affirmed, the permanency of consciousness was denied, except in a vague way. Personality was regarded as the mask (body) put on by the Ego, through which the real self manifested. (How could it be put on by that which was *outside*?) Personality did not survive, individuality did, and the Ego or individual, in some remote period, would become so perfected by the various re-incarnations (personalities), that while those personalities were unconscious that they belonged to each other (or were parts of the individual), yet, the individual would reach a stage of consciousness which would embrace all the personalities, and he would then know or remember them all, and Karma would lead to the progressive experiences through personality, which educated the individual. How he knows this, or what proof he can give of its truth did not appear.

In speaking of his connection with the spiritualists years ago, the colonel declared he "represented the common sense party then." After hearing the above amazing theory, we did not wonder that he said he represented the common sense party *then*! He said he exercised the right of private judgment at that time, and spiritualists, while granting him that right then and now, will surely claim the same right of private judgment in regard to the claims of Theosophy.

We waited to hear in what respect Theosophy was superior to spiritualism; to learn wherein it could enlighten our darkness, but the lecturer distinctly *disclaimed* that he came to teach anything new, and he succeeded in failing to teach anything new that was true. In answer to a question, he said he *knew* no more about God than anyone else, and in reply to a demand for evidence that the spirit man is re-

embodied, he admitted that he could not prove it; thus the absence of knowledge was confessed. As a question of evidence, all he could say was that he knew "some persons who declared they remembered being on the earth before." Yet how can that be, if, as he admitted, there is loss of consciousness and memory of earthly existence on entrance into Devachan, and loss of memory and consciousness of the dreamy Devachan existence when re-incarnation takes place?

To explain how what transpires after death can be ascertained and verified in view of this loss of memory, he appealed to clairvoyance on the part of seers; but he must know that thousands of clairvoyants, from Swedenborg onwards, in many instances contrary to the expectation and belief of those persons around them, have declared for the *continual conscious existence of men and women* in a real world, and have seen and described spirits by millions, who return to earth, and give irrefragable proofs of their identity. If he appeals to clairvoyance, the balance of testimony is against his "shell" and "spook" theory, and decidedly in favour of the fact of spirit communion; is against re-incarnation, and in favour of continued conscious and progressive existence for man the spirit.

After all had been said we endeavoured to find what constituted the charm of Theosophy. It offers no facts, only theories; it seeks our facts to support its claims, and denies the agency which produces the phenomena; it proclaims "Karma" (the law of responsibility), but the spirits proclaimed it with more force, reason, and truth than does Theosophy, and long before. It affirms the spiritual nature of man, but not as clearly as does spiritualism; it talks of evolution and progress, but annihilates consciousness and continuity of identity, and ascends, backwards, to learn of the ancients. Like Bible interpretation, which has been altogether revolutionized to suit the advanced thought of the times (Bible students professing to find in the Bible what never was there until they first *read it in* and then get it out), Theosophy takes the lamp of modern spiritualism, and by its light professes to discover in ancient literature that which never would have been found but for the revealing light of spiritualism. They find what they seek, by strained interpretation; after having read it in they get it out, and lo, what sages these wise men were, and great is Theosophy! But they present no *proof* that the theosophical interpretation is correct, as writers on Eastern philosophy contradict each other point blank. When interpreters differ who shall decide?

Re-incarnation is unsupported by fact, and the theories regarding it are mutually destructive. Last, but by no means least, Theosophy and the so-called Theosophical Society are divorced, and the latter *has no distinctive principles*. Brotherhood is the hope of the age: Theosophy has not originated or patented it. The study of man's psychic power has proceeded to more definite and satisfactory conclusions without Theosophy than with it; its rejection of our proofs of spirit agency and identity is based upon a speculative theory, a "may be" or "can be," without proof that their theory is right, and ours wrong. The ideas regarding personality and individuality are better stated in Epes Sargent's "Scientific Basis of Spiritualism." The resort to and exaltation of the subjective imaginings of meditative recluses (who had not the advantage of our knowledge of the facts of nature of life and spiritual existence) is the denial of progress and of evolution. Surely this age is the flowering out of the centuries? and we stand level-footed and clear-headed on a height of knowledge and power, unknown to these dreamy mystics, for—

The world rests not with a careless ease,
On the wisdom of the past;
From Moses, and Plato, and Socrates,
It is onward advancing fast.
And the words of Jesus, and John, and Paul,
Stand out on the lettered page;
For the living present contains them all,
In the spirit that moves the age.

One word more and I have done. A leaflet on the NECESSITY FOR RE-INCARNATION, was handed to me. A most sophistical document all through, but in one passage especially demoralizing. Thus: "A perfect man *must* have experienced *every* type of *earthly relation* and duty, every phase of *desire*, affection, and *passion*, &c." If that be true, then every human being must, in *some incarnation*, be guilty of murder, adultery, theft, forgery, suicide, &c., &c., and the above passage justifies vice, crime, and immorality, for it declares, no man can be perfect until he has experienced *every phase*. A *more immoral doctrine* was never promulgated, and we will have none of it.

VISIONS OF SCENES AND PERSONS IN THE SPIRIT WORLD.

AS SEEN CLAIRVOYANTLY BY MR. PEACOCK, OF NORTHAMPTON.

(Concluded from our last number.)

AUGUST 12th: Sitting as usual. I entered the clairvoyant state, and saw an atmosphere of white, which soon changed to a beautiful pink colour. Then there passed before me four spirit forms, of the same colour as the atmosphere. Their garments also were of the same hue, but were loose and flowing, and most beautiful to look upon. As they moved away I saw in the same manner an atmosphere of shining white, turning to an exquisite pink, and in it were three other spirit forms of the same colour; and they also were clothed in lovely garments, flowing and loose, but they had on head-dresses that were entwined exquisitely like fine gauze around their heads. The first group were male, the second female spirits.

August 14th: Conditions as before. I saw an atmosphere of the purest white, and in it were five children, seemingly about seven years of age. They were standing in a circle joining hands, and moving swiftly around, as in sport. Over their heads was a small shining dome, just the size of the circle they formed. Then I saw another circle of children, larger than the first, but I could not state the number that formed it, and inside it was another circle. The hands of each circle were joined, and the inner faced the outer circle. Both moved in opposite ways, and seemed full of joy and glee. They were very lovely, and white and shining, as the atmosphere. All around the circles were masses of wonderful flowers. Standing on the left of the children were two male spirits, in a complete bower of flowers, and on the other side of the children was a female spirit, robed in garments of most exquisite design. Both the male and female spirits were white and shining as the children and the atmosphere. The scene grew more and more beautiful, and as it seemed to become too bright to look upon, it all vanished.

September 3rd: Conditions as usual. Entering the clairvoyant state, I beheld what appeared to be a shining bright white cloud, which soon opened and changed into a rose-pink atmosphere, vast and beautiful. In the middle of this I saw a lovely female spirit form, reclining on something resembling a large cushion, in a very graceful position. The spirit, and what she was resting upon, was completely covered with a large transparent veil, of a pale pink hue with gold stars. Then I saw four beautiful children, seemingly about eight years of age. They were standing in a row, about two feet apart, and were clothed in pink. They had a long pink sash, that they all had hold of with their left hand, and in their right hand they had a beautiful bouquet of flowers, of a most splendid colour, such as I have never seen before. They went through some graceful dance or movement, but I could not describe it. The scene vanished, but its wonderful splendour I shall never forget.

September 15th: Sitting for spirit communion, by appointment with my spirit friends. I soon found myself in the spirit with my good guides. They seemed to take me only a very short distance, and then I saw that we were in an atmosphere of a sad, brown hue. In this place I saw hundreds of male and female spirits, but all were of the same colour as the atmosphere, and so were their garments. My guides then took me about this place, without any effort on my part. Some of the spirits I saw there looked vicious and repulsive, and made scornful remarks as we passed amongst them. Two of the worst I saw there made an attempt to get hold of me, but they were prevented by my guides, and they could not touch me. As we went on farther, I could see some spirit faces which wore more genial and happy expressions, although the colour was still the same, and here my guides said, "We will hold a meeting." We then stopped, and the spirits, seeing that we had done so, began to gather around us. One of my friends spoke to the crowd on the necessity of cultivating a spirit of love and kindness among them, and doing their best to help to raise those who were lower than themselves. They seemed to pay great attention, and then my friend asked me if I would speak, and when I replied that I could not, two or three that were standing round, to my great surprise, said, "You can, Peacock, because you have spoken to us before." It appears that these spirits were some that had been brought to my sittings before, by my guides, and they remembered me. I was so completely overcome by this, that I do not know what transpired after, during my stay in this place, and I

was so much affected when I returned to my normal state again, that the whole scene made the deepest impression upon me I ever received in my life. [Truly was this—*preaching to the spirits in prison.*—ED. T. W.]

LYCEUM JOTTINGS.

NOBLE WORDS FROM ANDREW JACKSON DAVIS

(The Founder of the Children's Lyceum),

ON ALFRED KITSON'S "SPIRITUALISM FOR THE YOUNG."

It affords us the highest possible gratification to send forth the copy of a letter (albeit a private one) written to our good and faithful brother Alfred Kitson, and containing words of praise which, from the great seer, are indeed GOLDEN ONES, concerning the admirable little work entitled "Spiritualism for the Young." If there be still any young people in our ranks who do not know who A. J. Davis is, and what are his relations to the Lyceums of this and all future time, let them take the above-named book in hand, and, turning to pages 46 to page 63, read the thrilling history again and yet again, and the words of the following letter will, indeed, have for them a deep and inspiring tone of encouragement.

If they want to know any more of how the charming book they are consulting was written, let them picture to themselves a very hard-working man returning at night from labour, worn and weary, to a humble home. Then, sitting down to a table strewn with the few books of reference his means would allow him to scrape together, and with the sunbeams of direct and powerful inspiration streaming on his good head, filling his warm heart, and guiding his hard workman's hand, writing on and on, night after night, till the small hours of the morning! Thus was the book written. Published, too, by dribblets paid from scanty earnings. And this is the way the book was written that has won the approbation of the Heaven-taught seer, ANDREW JACKSON DAVIS.

Mr. Kitson's reasons for asking the opinion of the Lyceum founder are expressed in the following remarks in a private letter to the Editor, which we take the liberty of copying.—[Ed. T. W.]

"When mailing a copy to Mr. D., I wrote him, asking that he would give me his candid opinion of it, and point out any passages that he thought were not in harmony with the true Lyceum system, and any other matters he thought were necessary to better fulfil the true object of the work. That I wished to live, and work—not for fleeting time, but enduring eternity. But he makes no suggestions of alteration or improvement, but simply says, 'It is full of *useful* and *good* teachings.' And this one passage alone will be re-assuring to my many friends and sympathizers, besides setting the minds at rest of those who have been influenced by what has appeared antagonistic to me."

(Copy of Mr. A. J. Davis's letter.)

"Boston, Sept. 30th, 1889.

"THE CHILDREN'S TRUE FRIEND, DEAR, FAITHFUL ALFRED KITSON,
"Many thankful feelings were awakened towards you by the reception from your hand of *The Two Worlds*, containing reports, &c. Also a copy of your 'Spiritualism for the Young.' The little book is full of *useful* and *good* teachings; and the grand movement, the Children's Lyceum, under your personal efforts, *aided steadily by noble ones in Summerland*, seems now once more to be growing and blossoming on earth! The work, in itself, will confer upon you certain interior blessings, far above anything the world can bestow. . . . Ever fraternally your friend,

"A. J. DAVIS."

THE "MISSING LINK."

(A Ballad of the Dude.)

THE learned Professor Darwin,
With theory profound,
Has claimed that man and monkey
Are by ties of kindred bound.
He claimed that man descended
From monkeys now extinct,
But he couldn't just connect them—
There was one missing link.

Of course our men of science
Could not long remain in doubt,
And this age of great discovery
Soon brought the creature out.
The connection Darwin wanted
We've found at last, I think;
Just listen—I'll describe it—
The long-lost "Missing Link."

It bears in form and features,
Resemblance to a man,
But prefers to be a "dummy"
For a tailor if he can;
On its lip the hair is timid,
And seems inclined to shrink,
But perhaps this is the nature
Of the long-lost "Missing Link."

A monstrous six-inch collar
Encircles its slim throat;
Its slight form is enveloped
In an amputated coat;
It wears its sister's corset,
Soda-water it does drink;
A Dude they call this creature—
The long-lost "Missing Link."

—Tom Merric.

CHRONICLE OF SOCIETARY WORK.

ACCRINGTON. 26, China Street.—Mr. Walsh gave splendid addresses. Subjects: Afternoon, "The Sanctity of Home." Evening, "Life; Its Pleasures and Possibilities," being an answer to the Rev. J. Rodgers, who recently lectured on the above topic. Mr. Walsh stated that if we were determined to do good it would be impossible to tell what we would attain to. Psychometry gave great satisfaction.

BIRKENHEAD. 144, Price Street.—Miss Jones addressed us on "Lights from a New City." A thoroughly spiritual address. Her guides clearly explained that according to the life we live on earth so will our state be when we enter the spirit world. Good psychometrical tests.—J. H.

BRADFORD. Bentley Yard.—Mrs. Clough's afternoon and evening's discourses were followed by successful clairvoyant descriptions. In the evening, little Miss Dickenson, aged 10 years, a natural clairvoyant, gave a few descriptions. The audience was very attentive to hear such descriptions from a mere babe. (All letters to be addressed to Mr. Galley, 21, Rooley Lane, Wibsey, Bankfoot.)

BRADFORD. Otley Road.—A pleasant day with Mrs. Butler. Subjects: Afternoon, "God moves in a mysterious way." Evening: "In my Father's house are many mansions." Mr. Moulson kindly assisted, describing 23 forms, 15 recognized. Anniversary next week.—F. Munro.

BRADFORD. Ripley Street.—Mrs. Beardshall's guides gave good addresses to good audiences, followed by good clairvoyance.—T. T.

BRIGHOUSE.—Our friend Mr. W. Johnson spoke afternoon and evening upon nine subjects from the audiences, which were dealt with very ably, and seemed to give satisfaction to all. Mr. Johnson spoke normally for a few minutes, encouraging the sale of *The Two Worlds*, and said we must not depend wholly on platform work. A vast amount of good was done by spreading the papers, as we did not know where the good might take root. We hope the time is not far distant when we shall have another treat from him.—J. H.

BURNLEY. Hammerton Street.—Mrs. Stair's afternoon subject was "Is Spiritualism a new religion?" Evening, "What do we think of Christ?" She explained the spiritualists' view of Christ, and contrasted it with what we see around us as the outcome of nearly two thousand years' practical application of what the Christian world has thought of him. After the discourse an impromptu poem was given on "Liberty." Grand audiences, especially at night.—R. V.

BURNLEY. Trafalgar Street.—Good meetings. Afternoon, an address on "Spiritual Work," with a little clairvoyance. Evening devoted to clairvoyance. Many strangers were astonished and gratified with the correct delineations given by Mrs. Shulver. We circulated a quantity of spiritual tracts, being anxious to enlighten the people on spiritualism, having under consideration the opening of a lyceum in connection with the room.—W. R. C.

BURSLAM. Coleman's Rooms.—Mrs. Wright's guides spoke on "What proof has the spiritualist that spirits do return?" in a very earnest and interesting manner to a good audience.

BYKER. Back Wilfred Street.—Mrs. Peters' guides spoke on "What has spiritualism done in the past and what is it doing at present?" in an interesting way, to a good audience, followed by successful clairvoyance.—Mrs. Hogg.

CLECKHEATON. Oddfellows' Hall.—Afternoon: Mr. Milner's guides spoke on "The grand reality of spirit return," which was well handled and much appreciated. Evening subject, "Man, know thyself." We hope the seed will not have been sown in vain, but bring forth good fruit. The guides showed that sin and wickedness will continue until people understand and obey the laws of nature. We hope to have him again soon. Excellent clairvoyance.

COLNE.—Mr. A. D. Wilson gave good lectures. Afternoon, the parable of Jesus being tempted of the devil, and gave a recitation, "Old Opinions." Evening, "In my Father's house are many mansions." Fair audiences.—J. W. C.

DARWEN.—Mrs. Gregg's guides gave two interesting discourses to very large audiences. Subjects—afternoon: "The World's Error with respect to Spiritualism"; evening: "Is earth to earth, earthy; and spirit to spirit, heavenly?"

DEWSBURY. Vulcan Road.—A pleasant day with Mrs. Crossley. Subjects, afternoon and night, dealt with ably to attentive audiences. Clairvoyance good. All appeared satisfied, and many are anxious to hear this lady again. Monday, Oct. 7th: Mrs. Mercer came to aid and encourage us, and I am very glad to say a few more visits from this lady would put some new blood into spiritualism at Dewsbury.—P. H.

FELLING.—Mr. W. Westgarth's guides spoke on "Evil Spirits—who are they?" (a subject from the audience) which gave great satisfaction to an intelligent gathering.—J. D.

GLASGOW.—October 18th. Morning: Mr. J. Robinson read from H. Tuttle's book; subject, "Mind and Matter." A discussion followed. Mr. Finley holding that everything we could form an idea of was substance; the word spirit may be left out of our language. Mr. Harper pointed out that matter was cognizable through law, and that electric or magnetic currents gave life and force to all nature. Mr. Griffin held that mind and matter were distinct, the one positive, the other negative, both co-existent; mind conceives, matter expresses the conception. Mind is God—never seen; matter, the manifestation of His omnipotent will. Mr. T. Wilson thought that all words had relation to some idea that enabled us to understand and arrive at conclusions. Mr. Gemmel asked if there was not "a something" behind matter that moulded and moved it? Evening: Mr. G. Finley, chairman. Mr. R. Harper discoursed on "Personal Unfoldment," giving examples of development in man and nature; pointing out that the planets played a remarkable part. Mr. J. Griffin gave correct psychometric readings. Thursday, Oct. 11th: Mr. Corsethorpe, chairman. Many mediums gave signs of spirit control and mediumistic powers, giving clairvoyant descriptions and readings.—J. G.

HALIFAX.—Afternoon: Mrs. Wade spoke on "Shall we meet beyond the river?" and gave a few clairvoyant descriptions. The evening meeting was opened with a thrilling invocation by Mrs. Midgley. Mrs. Wade spoke well on "Spiritualism—Past, present, and future."

HAYWOOD.—Mrs. Yarwood, as usual, drew large audiences. In the evening our room was densely crowded, almost as many had to go away.

Monday evening our room was crowded, when she again gave good proof of her clairvoyant power, which is most remarkable.—Mrs. H.

HUDDERSFIELD. Brook Street.—Mr. Postlethwaite has lectured effectively to numerous audiences; in fact, the evening discourse was a gem in its way. The subjects were, "Bruno's Bible" and "Man's place in Nature;" the latter is well worthy of repetition.—J. B.

JARROW. Mechanics' Hall.—Evening: Owing to our being disappointed by the speaker, Mr. Shipley kindly gave a good reading, to a fair audience.

LANCASTER.—Oct. 6th: Mr. Hepworth delivered good addresses, afternoon and evening. On Monday, Oct. 7th, we held our first winter's entertainment. Mr. Hepworth being with us, we were enabled to present an excellent programme; the sentimental parts, by various members, were well rendered; the comic part was left to Mr. Hepworth, who brought down the house with applause. We have not heard anything to equal him. Friends would do well to secure his services for any concerts they may get up. (Mr. Hepworth is a comic in character.) Our audience was good, considering the weather.—J. B.

LEICESTER.—Mrs. Barnes again visited us. At 11 a.m., her guides gave an excellent address, on "The peace of God, which passeth understanding." Fair audience. Evening: Subjects were invited, and eight sent up—four of which were selected by the audience, and very ably dealt with by the guides. Words fail to express the impression made; the discourse was calculated to carry conviction, and the society are deeply gratified for such help by the way. Crowded audience.—J. P.

LIVERPOOL.—Welcome to Mr. J. J. Morse. A most hearty welcome was given to Mr. J. J. Morse, on Tuesday, October 1st. It took the shape of a tea party and concert. Upwards of 200 persons partook of tea, and spent a very pleasant evening. Mr. Morse related some of his experiences in "The States," giving an interesting account of his travels and the country in general. He had found the people free and kind-hearted, with every wish to be one in heart and sympathy with the English people. The second established Lyceum in America had presented him with a "Star-spangled Banner," with the eagle attached, not merely to show their esteem for himself and his guides, but their deep sympathy and love to the cause they had espoused in connection with their brethren in the United Kingdom. We would suggest that did the spiritualists here send out a periodical address to reciprocate those good feelings, it would tend to strengthen each other's hope in the future, and unite the English speaking people of the earth in love and goodwill. On Wednesday, October 2nd, our good friend, Mr. W. Glendinning, gave a tea party to the friends and children to inaugurate the Lyceum, which was quite a success.—J. C.

LONDON. 9, Bedford Gardens, Silver Street, Notting Hill Gate.—The hall was opened for services all day for the first time this season. 11, we had a capital discussion on "Materialization," upon which Mr. Earl first made a short address. The discussion will be continued. Evening, Messrs. Veitch and Towns were with us, but the Marylebone society not having a speaker, Mr. Towns went to fill the vacancy. Mr. Veitch gave a very fine address, "The hope immortal," showing what a glorious prospect spiritualism teaches us to look forward to in the life beyond the grave, and exposing the great error the theologians are in by their non-belief in eternal progress. Several questions were answered, apparently, to general satisfaction. Two or three of the audience made interesting and instructive remarks.

LONDON. Beaumont Street, Mile End.—Mr. Burns dealt ably and eloquently with subjects selected from a large and attentive audience. The subjects were, "Does a belief in spiritualism carry with it a belief in God?" "The means by which spirits control mediums, produce raps, &c." "The Creation of Man," and several others.—C.

LONDON. Harcourt Street, Marylebone.—In the unavoidable absence of Mrs. Bell, Mr. Towns kindly assisted us with the benefit of his great experience and clairvoyance. A full audience seemed to appreciate his discourse.—C. I. H.

LONDON. 295, Lavender Hill, Truthseekers' Association.—Mr. Barker gave an able address on "Progress." The lecturer was clear and lucid in his remarks, affirming that, as with natural evolution, so it must be with spiritual development. Several friends made interesting speeches afterwards.

LONDON. Occult Society, Carlyle Hall, Church Street, Edgware Road.—October 13th, we commenced at our new hall with a very good audience. Mr. MacDonnell lectured on "The Elements of a New Religion," insisting on the necessity of paying attention to the physical body as the only means of securing the due expression of the spirit.

LONDON. Peckham: Winchester Hall.—Our quarterly report shows satisfactory progress with spiritual work, although financially we have to face a small deficit. Our Sunday services have been well attended. In future questions will be prohibited at the evening meetings, but full and ample opportunity will be given at the morning service for questions and remarks, except when the address is followed by clairvoyance. This change has been considered advisable, as many members desire to meet to worship, and receive the spiritual food, apart from the jangle of conflicting opinions. Our membership has increased to 88. During the quarter a benevolent fund has been started, and is receiving good support. Through its agency we have been enabled to help those who have needed our assistance. Mr. J. Humphries has undertaken to dispense the same, and will be pleased to receive contributions to the fund. In place of Mr. Blackman, resigned, the duties of organist have been undertaken by Mr. Miles. To fill vacancies Mrs. Watkinson and Mrs. Major were elected members of the executive. On Sunday morning Mr. J. Veitch spoke on "Theosophy: what is it?" a clear, logical, and explanatory effort, the theosophical explanation of spiritualism and its phenomena being critically examined, and shown to be insufficient, and in the main erroneous. Some much needed information as to theosophy generally was given in the able replies to questions. Evening, a practical address, enjoining spiritualists to realize the importance and power of spirit communion, was given by Mr. U. W. Goddard, who also replied to questions. A full audience. Many strangers.—W. E. L.

MANCHESTER. Tipping Street.—Mrs. Groom gave a very interesting discourse upon four questions from the audience, concluding with poems on, "A mother's love," "A father's love," "Duty," and "School boy." In the evening we held a floral service, to commemorate the passing to the higher life of Miss Roberts. The room was beautifully

decorated with flowers sent by friends. An arch bearing the words "There is no death, 'tis but a sweet change," erected over the platform, had a very pleasing effect. The evening subject was, "There is no death." A crowded audience. She said it was against all evidence of nature that man should die and know no more. People were becoming convinced that death does not end all, the body might fall to earth but the spiritual body would take the place of the physical. It was a divine arrangement in which we were never consulted, and have no option, but must accept. We could see the acorn fall from the tree, the acorn dies, but the germ lives. The germ becomes a stem, a few leaves, then a tree like its parent. All was life, progression, but no death. Some who minister proclaim, "Believe and be saved," but whether you believe or not, you cannot taste death. We bless God that the truth is established and can never be destroyed. There is spiritualism in your cities. Teach it in your hospitals, in your workhouses, in your asylums. Its philosophy stands out with immense power, and a shining light. Weep not for those gone before! They are free agents with God, not tied down with sickness, but cheerful in the other world. In the father's house are many mansions, and there they rise higher and happier, for there is the brightness and joy. Eighteen clairvoyant descriptions were given, sixteen recognized. The committee tender sincere thanks to all friends who helped by donations of flowers, &c.—W. H.

MANCHESTER. Psychological Hall.—A thoroughly practical address was given by our local medium, "The Advantages of Spiritualism over Orthodoxy" being dealt with in a most comprehensive manner. Morality being at the top of the ladder of progress, honour midway, and truth at its basis, on which the whole structure was built, and with such a foundation must endure. Evening: "Spiritualism, the harbinger of light and liberty," was ably handled. A solo, with chorus, by Mr. A. Smith and choir, well given.—J. H. H.

NELSON. Leeds Road.—Quarterly Tea on Saturday, October 12th, when thirty-four sat down to do justice to the good things given by the members of the society. After tea, balance sheet of last quarter was read, and choosing of officers, &c. Business of the society finished, a handsome clock was presented to the society by our Burnley Lane friends (the old pioneers), of which we are proud, and feel thankful; followed by songs, being rendered by Mrs. Holgate, Mrs. Holt, Mr. Whitaker, and Mr. Green. Dancing and various games were enjoyed. Pleasant evening. Sunday, 13th: Mr. Bailey conducted successful meetings, afternoon and evening, to fair audiences.—F. H.

NEWCASTLE.—Despite the heavy rain, the hall was well filled in the morning, and crowded at night, to listen to Mr. J. J. Morse. Two remarkable themes were selected for discussion, "Evil Spirits, who are they?" and "Our Three Foes," both of which afforded a capacious field for philosophical argument. The "Devil Bogey" of the theologian, and "Evil Spirit" theory of the modern Church, received a masterful analysis, and were neither more nor less than the undeveloped antics of disembodied humanity. "Our Three Foes," *Tien-Sien-Ti* contended were the recently imported dogmas of "Re-incarnation," "Christian Science," and "Theosophy." The pretence and assumption exhibited in these modern innovations were riddled with heavy shot and shell. Logic and sarcasm, fact and argument, were hurled with terrific eloquence for the space of ninety minutes, to which the delighted listeners responded by numerous expressions of approval. Ideas and emotions were manipulated by the control with consummate skill, and each felt the marvellous potency of winged words. A well-known literary lady, who came to hear Mr. Morse, at the close of the evening oration, intimated to some of the committee that such had been the great literary event of her life. The Monday evenings were devoted to "Question answering," and the characteristic replies afforded infinite pleasure to all.—W. H. R.

NORTH SHIELDS. 41, Borough Road.—Mr. Wm. Davison's guides gave an address on "Seek your own salvation," to a large audience, closing with clairvoyant descriptions, nearly all recognized. Mr. C. Little presided.—C. T.

NOTTINGHAM.—Mr. Wyldes drew good audiences, at night a full room. The morning was occupied in conversation between the speaker and audience, a plan which stimulates thought, and offers opportunity for enquiries. Evening: Three subjects were taken from the audience. The replies to the first two were logical and forcibly presented in language full and eloquent. All must have felt impressed and instructed. In reply to the third it was stated that there are, in the world of spirits, forms elemental, not yet developed to the human; also spirits who have had embodiment on other planets than earth. Mr. Wyldes gave clairvoyant descriptions, with remarkable clearness and power. In one case the audience could well judge of its merits. "A soldier, well made, heavy moustache, died in a foreign country," "My brother George," responded the person spoken to (a stranger, his first visit). With the same person, the form of a child-like spirit (appearance given), progressed in spirit life, recognized as an infant sister. Hope to see the room as full next week. Mrs. Barnea.—J. W. B.

OLDHAM. Mutual Improvement.—Oct. 10: Mr. C. Thorpe gave an interesting paper on "Odds and Ends," in the form of a collection of readings in prose and verse, sentimental and comical, by various authors, including Ab-o'th'-Yate. The essay was very suggestive and full of information. A hearty vote of thanks was given to Mr. Thorpe.—N. S.

OLDHAM.—Mrs. Craven's guides dealt with the passage "The soul that sinneth shall surely die," endeavouring to show that there was a sense in which it was true, inasmuch as there were spirits in a state of coma—dead to their surroundings in consequence of their wickedness. Questions were taken in the evening and satisfactorily dealt with. Mrs. Craven lectured on Monday for the benefit of our funds.—J. S. G.

PENDLETON. Hall of Progress, Cobden Street.—Our friend, Mr. W. H. Wheeler, gave two of the most eloquent and instructive lectures we ever listened to, afternoon subject, "God, Man, and Devil," evening "Our lives for truth." The room was full, and each lecture was listened to with breathless silence, the people being reluctant to go away. We wish our friend every success. A very hearty vote of thanks was accorded to him. We would advise friends to hear Mr. Wheeler, and they will be well repaid. Monday, 14th, we were favoured with an instructive and learned lecture by our friend Mr. Macdonald, subject, "Phrenology, a guide to Spiritual Life," illustrated by blackboard sketches, and delineations of character of persons from the audience by hand and

head. We are to have two more lectures from Mr. Macdonald.—See bills.—T. C.

RAWTENSTALL.—A good day with Mr. Tetlow. In the afternoon he gave his experience "Why he became a Spiritualist." The audience was deeply interested with the thrilling events he experienced in various sciences, such as handling red hot coal without burning the hands, in other cases furniture moving about, &c. Evening, his narrative of experiences was continued, followed by a great number of psychometrical delineations, all recognized before he left the room. Mr. Tetlow is one of the best mediums going. I am sorry our committee did not engage him for next year before all his dates were taken up.—J. B.

SALFORD. Southport Street, Cross Lane.—October 12th: concert. The Nightingale Troupe, consisting of young girls, brought out under their able conductor, Mr. D. Arlott, provided a very enjoyable evening's entertainment. Most of the troupe were encored. The audience was delighted; some asked when they would be coming again. Next Saturday, a concert by the Salford Entertainment Society, at 7-30 p.m., admission, 1d. Oct. 13th: afternoon, Mr. J. C. McDonald spoke on "The creation of the world and evolution." The lecture was an able one, full of interesting facts. Evening: Mr. Clarke's guides dealt with the question "Is the doctrine of evolution consistent with the existence of a God?" giving a clear definition of evolution. The answer was well reasoned out. A healing circle was held, and many received instructions relating to health.—D. J. C.

SHIPLEY. Liberal Club Assembly Rooms.—An excellent day with Mr. and Mrs. Marshall: subjects, afternoon, "The occupation of spirits in the spirit world." Evening: "How to make Spiritualism a more practical religion," both being dealt with in grand style, and to the satisfaction of attentive audiences. We were crowded out at night. Mrs. Marshall's guides gave 33 clairvoyant descriptions, 28 recognized. Our wish is that they may long be spared to spread the truth.—C. G.

STOCKPORT.—Afternoon: Mrs. Stansfield's control spoke on "The world hath much of beautiful." The dogmas of the Church tended to make man think the only place where beauty was to be found was in Heaven. The controls referred to maidens being shut up in nunneries and young men in monasteries, that they might be free from the temptations of the world (truly, to these, the world hath no beauty), also to the deluded creatures, who cry "Away with this life! let me join my Saviour in that beautiful land on high." When, by casting off these forebodings, beauty might be seen in every blade of grass, bud, and blossom, and heard from the feathered songster, in the rippling stream, and re-echoed by the wind. The voice of beauty is being heard, and ere long it will adorn the life of men with fresh grace and grandeur. Evening subject: "And there shall be a new Heaven and a new Earth." This subject was not taken because it was in the Bible, but because it was true. Spirits say we were not transported to the blissful shore we used to sing about; we have but cast off the mortal and put on the spiritual, and we can return to our loved ones. We long for you to know that death is a birth which gives us more liberty to unfold ourselves. The dawn of the new Heaven is at hand, and with that your new Earth will appear. Clairvoyant descriptions followed.

SOUTH SHIELDS. 19, Cambridge Street.—Oct. 9th: Our friend Mrs. Young again gave very good clairvoyant descriptions. Oct. 13th: The morning was devoted to society business. Evening, Mr. Lashbrook gave a grand lecture on "The mystery of language," to a large and interested audience.—F. S.

SOWERBY BRIDGE.—The old folks' tea party passed off admirably. The friends had provided the eatables amongst them, consequently everything was good. The tables were decorated with flowers, and when all were seated it presented a pleasing scene. About 116 partook of tea, whose ages averaged a little over 68 years. The oldest members of the lyceum presided and waited on the old folks, and diligently attended to all their wants. Each person was presented with 2oz. of tea or 1oz. of tobacco. A capital entertainment followed, given by the children, first half, and adult members in the second part, which was enjoyed very much by the audience, judging from their smiling faces and hearty applause. Our president, Mr. Lees, said it was quite probable they would never all meet again in that room, but when they got to the summer land, they were to tell the people there that the spiritualists were not so black as they had been painted. A good dialogue, entitled, "My Wife's Relations," was performed in first-class style, causing roars of laughter. The singing of "Auld Lang Syne" brought the meeting to a close. The happy thought of giving a free tea was an impression from our old and valued friend, Mrs. Gaukroger, whose love for the Lyceum and the cause will never be forgot. October 13th, Mrs. Green spoke on "The New Birth." The subject had evidently been suggested from the president's (Mr. Lees) reading, "Earth Bound Spirits." A pleasing ceremony took place afterwards of naming the child of Mr. and Mrs. Thorp. A good audience.

SUNDERLAND. Silkworth Row.—Mr. Moorhouse presided. Mr. Kempster gave a very interesting lecture, subject, "What has Spiritualism taught us?" which seemed to interest all.—G. W.

TYLDESLEY.—Evening: Our respected friend, Mr. T. Allinson, spoke on "Christian Doctrine," which he dealt with very ably, and answered questions satisfactorily. Speaker for Sunday next, Mrs. Horrocks, of Heywood.—A. M.

WESTHOUGHTON.—Mr. Hurst spoke in the afternoon on "The dark cloud of superstition is clearing away," and in the evening on "Nature's Law."—J. P.

WEST VALE.—Afternoon: Mr. Ringrose spoke on "Sympathy," showing by illustrations and personal experiences that sympathy is a powerful factor for good, and especially when backed up by knowledge. In the evening our room was crowded; subject, "Nature." Mr. Ringrose said all nature is linked together, and all conditions of life are necessary. We, as human beings, are dependent on the plants in a measure for the air we breathe, and *vice versa*. "We are all parts of one stupendous whole, Whose body nature is, and God the Soul." Nature always performs her work well—no mistakes, no false starts, but a gradual and sure development. This should teach us—"Go thou and do likewise." He gave a few astrological delineations after each address.—A. G.

WIBSKY. Hardy Street.—Afternoon: Mr. Lewis's guides discoursed well on "Spiritual Knowledge." Miss Capstick gave twenty-two descriptions, sixteen recognized. Evening: A subject from the audience—

"Where are the Dead?" Both were well treated. A full house. Miss Capstick gave seventeen clairvoyant descriptions, 11 recognized. We think they did very well.

WISBECH.—As Mr. Oswin did not come, Mrs. Yeeles kindly came forward, and her guides spoke upon a subject from the audience—"God breathed into man, and he became a living soul," in an eloquent manner, to a large gathering. Clairvoyant delineations mostly recognized. Miss P. Yeeles rendered a solo in beautiful style.—W. U.

YEADON. People's Hall.—Afternoon: Mr. G. A. Wright's guides spoke in an eloquent manner on "Spiritualism, the Need of the Age." Evening: "After Death—What?" The audience were very good, upwards of 500 persons being present, of an intelligent class, from all denominations, who highly appreciated the discourse, which will help them to loftier aspirations, whereby they can attain knowledge of the life hereafter.—Cor.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BACUP.—October 12th: Social gathering. We invited all the old scholars and friends of the society, at the request of Mr. Firth, who kindly provided coffee and buns. About 150 responded, and an enjoyable entertainment, consisting of songs, readings, recitations, dancing, games, etc., was provided. A hearty vote of thanks was accorded to our worthy host and hostess, Mr. and Mrs. Firth. Mr. J. Ridehalgh conducted. Sunday, Oct. 13: Usual programme and groups. Members present 88, officers 7; total 45.—J. T. S., sec.

BATLEY CARR.—Morning: Our programme was rich in variety, a number of members contributing songs and readings, full of noble ideas and moral power. After the usual exercises, three groups were formed. A number of visitors joined Liberty group, which considered the question, "Does God inflict suffering?" The ideas of former sessions were reviewed, and it was asserted that, if God inflicted suffering because certain laws were violated, then He must cause death by fire, drowning, and accidents, as all these are ruled by law; and such a conclusion seemed unjust and irrational. It was pointed out that the moral law (the law of reaping what we had sown), applied to both states of life. It was urged that He must inflict suffering by giving to some people wealth, and others none. But it was shown that a great deal of property had been acquired by spoliation, through greed of gain. The miseries of daily life can be traced to selfishness and ignorance, and it was wrong to attribute them to God. The object of Lyceums is to teach justice instead of selfishness, to dispel ignorance by knowledge, and hasten the recognition of the Fatherhood of God, and the brotherhood of man. The lesson of Beacon group was "The Workers Win!" The lesson of Stream group was "The Vice of Falsehood." Both were well applied.

BLACKBURN. Exchange Hall.—Present 81. Calisthenics conducted by Mr. Brindle, followed by usual instruction. Senior class led by Mr. W. Haworth, subject: "Immortality, as viewed from a spiritual standpoint." The lesson was ably given, and caused much discussion. The subject will be continued. Remember our children's monthly entertainment, on October 27th, at 9-30 a.m. The controls of Mr. G. Edwards and Mr. E. Campbell will address the meeting, the latter taking for his subject, "Why I became a Spiritualist." Your presence is earnestly solicited. Collection in aid of funds.—E. C.

BRIGHTON.—Attendance: 45, and one visitor. Invocation by Mr. Blackburn. Marching and calisthenics done very well; spent rest of the forenoon in rehearsing hymns for the service of song, entitled "Ministering Spirits."—J. H.

BURNLEY. Hammerton Street.—Attendance 102, officers 10, visitors 6. Marching and calisthenics conducted by Mr. Mason and William Dean. Groups. A good session. Saturday, the 19th, there will be a tea party for the benefit of the lyceum. Tea at half-past four, adults, 9d., children, 6d. We shall be pleased to see a large company.—A. J. W.

CLOCKHEATON.—Mrs. Thornton's guides offered an invocation which was very interesting and pathetic. We thank Mrs. Thornton for her kind and welcome visit. We should like to see more fathers and mothers at our lyceum, then they would understand our work and hear the truths that are taught. Marching and calisthenics. Recitations by Misses M. A. Nuttall, A. and C. Denham, Messrs. F. Blackburn and J. T. Nuttall. Prayer by Mrs. Thornton. Scholars 28, officers 4.—W. H.

GLASGOW.—Attendance, 27 pupils; somewhat improved. Not got into good working order, through the scholars not joining the Lyceum promptly. Parents, kindly look to this and encourage the teachers. The conductor's subject was "Little Katie Fox and Mr. Splitfoot; or, The Origin of Modern Spiritualism." Mrs. Urquhart gave a few neat sentences on home courtesies between brothers and sisters, and attention to prudent and modest dressing.—J. W.

LANCASTER.—The members of the Lyceum occupied the platform, both afternoon and evening. This innovation has been rendered necessary on account of the lowness of the funds of the general society, our collections lately not covering the expenses of engaged mediums. It was quite a success, and we intend carrying this out about every five or six weeks. Our conductor (Mr. Jones) gave addresses afternoon and evening. The members and leaders gave suitable hymns and recitations. Mrs. Fryers, a local medium, in the evening, addressed the children, making reference to their loss by the passing on of one of their schoolmates, and urging upon them the desirability of following in her footsteps by being useful and leading good lives.—A. B.

LIVERPOOL. Daulby Hall.—The session was most encouraging. Attendance—officers 8, children 41, visitors 11. Recitations by Bertie Wallis, Manchester, and Frank and Ethel Chiswell. Marching, led by Miss Morse and Mr. Maginn, was much enjoyed. We made our first attempt at calisthenics, led by Mr. Leckie. With time and patience we think this may prove interesting, and add to the pleasure of all. We have good officers, their hearts are in the work; we have the sympathy of the society, and we look with confidence for good results.—"Mas."

LONDON. Marylebone.—Opened in usual form, Mr. Lewis again led the children in the different marches, recitations, &c., calisthenics, rendering such services as were much needed. Recitations by M. J. White, Anne and Martha Cobb and Lizzie and Ettie Mason. A thorough good meeting, 84 being present.—O. W.

LONDON. Peckham, 88, High Street.—Attendance not so large as

usual, several new faces present. In the absence of the organist no marching was attempted. Groups formed.

MANCHESTER. Psychological Hall.—Attendance excellent, about 70 being present; great attention by the members to the chain recitations, responses being clearly given. Marching and calisthenics done in good style, recitations ably given by Master J. Fell and Miss F. Dean. A couple of friends were magnetized with beneficial results. Good session. A. Stanistreet, conductor.

NEWCASTLE-ON-TYNE.—A good attendance, usual programme. Misses C. Camm and M. F. Perry gave recitations and Misses H. and M. White gave a pianoforte duet. Instead of lessons, Mr. J. J. Morse again addressed the children, and afterwards kindly proposed giving two prizes, one for the leaders and officers, for the best essay on "What good the Lyceum has done you?" and a book for the scholar at the end of the year. His remarks were much appreciated by officers and children, and a hearty vote of thanks was passed to him for his generous offer.—M. J. G.

NOTTINGHAM.—Thirty-two present and two visitors. There were four recitations given. The marching was well done. The children formed groups. Liberty group had an interesting discussion on "Evolution v. Successive Creations." A committee meeting will be held next Friday, to discuss the best means for progression. Lyceum commences at 2-30 next Sunday.—E. J. C.

OLDHAM. Spiritual Temple.—Morning: Good attendance. Conductor, Mr. Macentivy. Chain recitations, marching, calisthenics, and classes. Recitations by Masters Calvarley, Shaw, and Emmott; Misses Horrocks, Calvarley, and Gould. Readings by Messrs. Chadwick, Savage, and Emmott. Afternoon: Fair attendance; conductor, Mr. Macentivy. The usual readings from the Manual, and recitations by Miss H. Gould and G. Emmott.—N. S.

PENDLETON.—A splendid day with Mr. W. H. Wheeler, who ably conducted. We were pleased to see our friend Mr. Ellison, and three friends from Collyhurst. We again thank them for their assistance. Morning, 9-30: Usual programme. Recitations by Masters Geo. Ellis and John Jackson; Misses G. Rowling, Emily Rowling, E. Tepton, and Jane Fogg. Marching and calisthenics. Mr. Buckley closed a most enjoyable session with prayer. Present: 42 scholars, 9 officers, 14 visitors. Conductor, Mr. W. H. Wheeler; leaders, Miss Burrows and Mr. Ellison. Afternoon, 1-30: Miss Burrows' guides opened and closed with prayer, &c. A recitation by Miss Burrows. Five of our young friends before-named also came again to the front. Present: 54 scholars, 9 officers, and 15 visitors. Conductors, Messrs. W. H. Wheeler and J. Howarth.—H. J. D.

RAWTENSTALL.—Our children came up well. We lack room and teachers. Why do not the parents assist in this noble work? Our spiritual friends think too little of our Lyceum movement, but eventually it will be the bulwark of our societies. We want more energy. Let us work together and train the little ones. Lay a proper foundation, and not allow them to adopt orthodoxy, and then have to uproot it. Prevention is better than cure. Now, friends, take the hint, and put the shoulder to the wheel and help the little ones.—J. B.

SALFORD. Southport Street.—Morning: 32 scholars, 2 officers, 6 visitors. Miss Hunt opened. Prayer by Mr. Clegg's control. Marching and calisthenics led by Mr. W. Bacon. Phrenology class. A pleasant morning. Afternoon, Mr. Ellison opened with prayer. The conductor led us through the new calisthenics. 50 scholars, 10 officers.—H.

SOUTH SHIELDS. 19, Cambridge street.—Attendance very good. Invocation by the assistant conductor, who also said they (the officers) had no particular or strict rules, but asked for the attention of the children to their work, and when they grow to be men and women he hoped they would be able to do what the teachers and conductors do now to enlighten the children. Marching and calisthenics were considerably improved. Mr. Burnett told us two interesting stories, and we also went through two beautiful chain recitations.—F. P.

SOVERBY BRIDGE.—The Sunday set apart for recitations, reading, solos, etc., was very much enjoyed. We are looking forward for the next open session, expecting a richer treat than the first. Last Sunday's session was led by our new conductor, Mr. A. Sutcliffe, who did his part well. A good attendance. Visitors, 7.

WESTHOUGHTON. Wingates.—Singing. Marching well done. Lesson, teacher, Mrs. Ralph. She showed us if we wanted to be healthy we should mind what kind of food we partake of. Conductor, Mr. R. J. Rigby. Attendance 17, one new scholar.—T. H.

PROSPECTIVE ARRANGEMENTS.

BATLEY CARR.—Saturday, Nov. 2, Lyceum tea and entertainment. Tea at 5 p.m. Tickets, children under six, 4d., under fourteen, 6d.; all above, 9d. There will be an excellent entertainment consisting of songs, solos, recitations, readings, and dialogues. All friends are cordially invited. A. Kitson, secretary.

BRADFORD (Milton Rooms).—Oct. 20: Mr. E. W. Wallis. 2-30, "What for?" 6-30, "The New Salvation." Monday, 7-45, "Is it Right?"

BRADFORD (Otley Rd.).—Anniversary services, Sunday, Oct. 20; Miss Keeves, speaker. We hope to receive the help of all old and new friends. J. Burchell, sec.

BRADFORD. 1, Spicer Street, Little Horton.—Harvest Festival, October 27, at 2-30 and 6. All friends welcome.—M. J.

BRADFORD. Ripley Street.—Saturday, October 26, a public tea and entertainment, tickets 6d., children 4d.; entertainment only, 8d. Tea at 4-30 p.m., entertainment at 7. Service of song, "The Two Golden Lilies." Organist, Mr. J. Harneld. All are welcome.—T. T.

BURSLER.—Oct. 27, Mr. Mahoney, of Birmingham, at 2-45, subject, "The World and how Spiritualism found it." 6-30, "Spiritualism and the struggle for existence." Collections.—Monday, 21, Mr. Mahoney will give a dramatic recital, admission 6d. and 8d. We hope friends will give him a good reception.—M. W.

CLOCKHEATON.—Harvest Festival and service of song, Oct. 20. The reader will be Mr. Galley, of Bradford, and Mr. Pickles, of Wyke, is expected. Strangers can have tea at 4d. each.

ECOLESHILL.—Anniversary Services, Oct. 27, Mr. J. Smith, speaker.

JARROW.—Sunday, Oct. 20: Mr. W. H. Robinson will reply to Mr. Ashcroft. Subject, "Spiritualism, Biblical and Scientific," a progressive

adav religious culture, with special reference to persecuting and
irr sons.

21, Harcourt St., Marylebone Rd.—Oct. 20: 11 a.m.;
11-15. Mr. J. J. Vango will be present. Please note time.
aday and Friday, 2-30 to 9, attendance is given for conversa-
social and psychical problems, with a view to their elucidation.
ADON. Zephyr Hall, Notting Hill.—Oct. 20: Mr. Butcher at 7.
4: Capt. Pfoundes will lecture on "Theosophy—the truth about
and, on Dec. 1, "Buddhism—what it is and is not," by the same
aker, who hopes to have a good discussion on each of these dates.
ould anyone wish to become helpers in the spiritual cause in this
ighbourhood, they are invited to become members of this Association
on sending their names to the secretary, Mr. Percy Smyth, hon. sec, 68,
Cornwall Rd., Bayswater, W.

FELLING.—Friday, Oct. 18: Mr. J. J. Morse, in the Royal Lecture
Hall, at 7-30; subject, "King Alcohol." Admission 2d.

LONDON. Occult Society, Carlyle Hall, Church Street, Edgware
Road.—Oct. 20th, at 7 p.m., Capt. Pfoundes will lecture on "Theo-
sophy: its follies and fallacies." As this gentleman is well acquainted
with all forms of Eastern Philosophy his lecture should prove equally
valuable to all students of the occult, whether Theosophists or not.

LONDON. Borough Coffee Tavern, Stafford Street.—Oct. 20th, 8-0
and 6-30 p.m., Mr. V. Wyldes. Monday, Town Hall, Mr. Wyldes.

MANCHESTER. Temperance Hall, Tipping Street.—Sunday, Oct.
27th, there will be a harvest festival and open session. Mrs. Green
will conduct the services. at 10-30 a.m. and 6-30 p.m. At 2-30 p.m. an
open session, to show the parents and friends of our Lyceum children
how we educate them in the spiritualist cause. We shall be glad to
receive anything from friends towards decorations, in fruit, flowers, and
vegetables. All will be taken care of and returned to the owners.

OLDHAM.—A public reception to Mr. J. J. Morse, and re-union of
Lancashire Spiritualists will be held in the Spiritual Temple, off Union
Street, on Saturday, November 9th. Tea on the tables at 4-30 prompt.
Tickets, 1/- (sandwich), under twelve, 8d. each; after tea, 6d. each.
Mr. Wallis, Mrs. Green, Mr. W. Johnson, and others are ex-
pected to be present. Mr. Morse will lecture on the following Sunday,
at 2-30 and 6-30 p.m., also on Monday evening, at 7-30. Tea will be
provided on Sunday for friends coming a distance, at 6d. each.

PENDLETON. Cobden Street.—Oct. 20th, Mrs. Groom, 2-45,
subject, "Spiritual Teaching." 6-30, "Spiritual Reformation: its
need." Also on Monday night, Oct. 21st, Mrs. Groom will lecture.
Commence at 7-30. Mr. MacDonald, on "All the world's a stage,"
Wednesday, Oct. 23rd, at 7-30.

SOUTH SHIELDS. 19, Cambridge Street.—Coffee supper and enter-
tainment, on Saturday, October 19th, at 7 p.m. Admission, 6d.

Mr. J. Swindlehurst, of 25, Hammond Street, Preston, has Sundays
Nov. 3rd and 24th, and Dec. 15th vacant, owing to societies failing to
keep their engagements. We trust he will soon be engaged for the
above dates.

PASSING EVENTS AND COMMENTS.

MRS. HARDINGE BRITTEN'S INDISPOSITION.—In consequence of severe
and serious indisposition, Mrs. Hardinge Britten was unable to fill her
engagement at Bacup last Sunday. It is hoped that she may recover
sufficiently to resume her platform duties by the end of this week, but
her friends will be informed of the same in due time.—Wm. Britten.

REPORTS.—We published upwards of 80 reports last week! We
should have needed another page or two to print all that were sent, and
yet some friends are so unreasonable as to complain because, while
endeavouring to give representation to all, individual reports were
curtailed. We cannot devote, on an average, more than eight or nine
lines to each report. On special occasions we give more space. Well
written and instructive reports are granted the fullest possible insertion,
but some correspondents who make a rule of sending long reports, must
hold their hand and remember that our space is limited and claimants
upon our favour many. *Short reports from all correspondents next week
to allow room for monthly plans.*

Interesting reports from Openshaw and King's Cross, London, came
late and are crowded out. Will use them next week. *Be in time.*
Reports should reach us first post, Tuesdays.

Two families of spiritualists residing in Harlesden, London, N.W.,
would be glad to meet with others in the same neighbourhood for the
purpose, if possible, of forwarding the truth. Address: H. A. Dawkins,
7, Bolton Road, Harlesden, N.W.

"If the communications stopped, the phenomena ceased, and
mediumship were no longer a fact, would not spiritualism be exactly
in the condition to-day that the Christian community is in—resting
upon the records of the past, and having no vital corroborations occur-
ring in the present?"—J. J. Morse.

THE DEBATE AT LEEDS.—We very much regret that we have been
compelled to keep customers waiting. The printer has delayed the
production in a most unaccountable manner, consequently we must
bespeak the patience and indulgence of our friends for yet a little while
longer.

PASSED ON AT LANCASTER.—On October 9th, Margaret Ann Ander-
ton, aged 10 years, a member of our Lyceum, after a very short illness,
passed on to the higher life. She had endeared herself to all. She did
her little best to make others happy by coming forward Sunday after
Sunday to give some nice recitations. A great many members, leaders,
and friends, assembled to follow her remains to the cemetery last
Saturday afternoon. The coffin was placed at the door, and we sang
"On the bright, golden shore," after which the friends formed in pro-
cession, and preceded the hearse to the cemetery. At the grave side we
sang, "One sweet flower has drooped and faded." The Lyceum
members purchased a large and beautiful wreath of natural flowers, and
several other wreaths were brought by friends, and placed on the grave
as a token of love.

THE THIRD EDITION OF THE LYCEUM MANUAL will be issued shortly,
and a long-felt want will be thus supplied. Orders should be forwarded
at once to Mr Kersey (see advt. card).

YORK.—Inquirer asks that any persons in York who are investi-
gating the occult and spiritual forces of life will call upon him at 15,
Bramley Street, Leeman Road, with a view to public work. He will be
glad to acquire knowledge, and contribute his mite.

A NEW LYCEUM.—We wish our Liverpool friends every success
in their efforts on behalf of the children, and trust much good will be
done. The hope of the future lies with the rising generation; that
way progress and reform lies. Report next week.

THOUGHT FRAGMENTS.—"Man never knows himself until he holds
self-communion. Learn lessons from Nature's book, but seek not to
hold her property for personal use alone. Inspiration will be contin-
uous when we ignore ourselves in the exercise of our powers. 'Do all for
others.' Things worth having require sacrifices on the part of those
who would win them. Look at the training of the athlete, acrobat,
or jockey: the personal carefulness and industrious application and
practice of the trained singer, the continuous labours of inventors and
dis-coverers; all these make great sacrifices of personal comfort to secure
the desired results. If we desire to attain the most satisfactory results
of mediumship, we must comply with the same requirements, must
render ourselves fit for the highest service." J. B. TETLOW.

Mr. John Lambord, 46, Chobham Road, Stratford, Essex, writes:
"I am pleased to inform you that we have got an agent for your
valuable paper, *The Two Worlds*. Would you kindly insert his name
and address in the paper: Mr. Phillips, stationer, 19, Leyton Road,
Stratford New Town, Essex."

SINGULAR! ATHEISM *versus* SWEDENBORGLIANISM.—A New Church
minister from Leeds was brought by the Newcastle New Church Society
to rebut some of Mr. Bradlaugh's recent utterances on the advantages
of "unbelief to humanity." The local priest, Mr. Buss, occupied the
chair creditably. "Has Atheism been a Blessing to Humanity?" was
dwelt on by the lecturer for an hour and a half, in which time he tried
(presumably his best) to show it to be "evil and only evil continually."
In the "heckling," a question was put—"Do you think there ever was
or is now living an Atheist?" After due deliberation, the answer was,
"I do not know." Then, to the rejoinder, "If no Atheist has or is
existing, can there be any Atheism?" silence reigned for the space, "less
than half an hour," and no further enlightenment was granted to the
intelligent audience, who evidently thought it was a fair question.—
BEVAN HARRIS.

Saturday. Dear Editor,—You will, I am sure, be pleased to hear
that I have received letters from abroad where I sent copies of your paper
with my articles. The Buddhists are very much pleased with my views,
and like your paper; indeed, the leaders of the Buddhist revival have
made very complimentary remarks, and express surprise that a foreigner
has grasped the native ideas so like what they appreciate. I am desired
to stand forward as a representative of Eastern (extreme Oriental)
Buddhism, and to actively proceed with the propaganda. The societies
of Buddhists' priests, &c., also cordially approve, so I shall take the
platform as an exponent of "Pure Buddhism, the doctrine of enlight-
enment," and will be glad to hear from societies wishing a lecture, or
individuals anxious to enquire. Buddhism has so much in common
with spiritualism on the higher planes of thought, that I feel I am
doing both causes good by bringing them together.—I am, truly yours,
C. PFOUNDLES.

[NOTE BY EDITOR.—Capt. Pfoundes, to make his offer available to
societies, should send his address. Some societies, at least, might be
glad of the opportunity to place a highly intelligent and travelled
gentleman on their platforms, if they knew where to address him.]

To the Editor of "The Two Worlds."

Kindly permit me to notify in your next issue that I am reluctantly
compelled to relinquish my position as Secretary to the London Spirit-
ualists Federation, which I shall personally tender at the next meeting
of the delegates at Marylebone, on Sunday evening, November 3rd. My
reason (the only one) is that I cannot give the time that such an
important office demands. As I stated, when pressed to accept the
position, I feared my duties of secretary of the Peckham Society, with
four Sunday meetings in addition to the week-night services, would
prevent my carrying out the work as it should be done. My fears have
been realized, and I am compelled to resign. I sincerely hope some
energetic spiritual worker will be selected who will carry out the plan
of federating our London societies, making their work more useful and
known in the metropolis.—In the cause, yours,
99, Hill Street, Peckham, Oct. 7th, 1889. W. E. LONG.

TO CORRESPONDENTS.

W. L., BRADFORD.—Very sorry we cannot avail ourselves of your
letter, in re "Copyists," &c., but we are pledged to a contrary course,
and must conform. The only parties to blame are those who are
not careful enough in putting teachers on their platforms qualified to
instruct the public.

AVERY.—Kindly read the above. Apply the same remarks to your
complaints.

J. L., PUBLICOLA, AND LUKE C.—We can only give the same answer
as above. We cannot dictate to societies, and complaints are warmly
resented. Experience is the best guide in demonstrating failure.

LILY.—Sorry we cannot print your essay. Before writing for the
press, consult a good schoolmaster.

J. L., LIVERPOOL.—Your welcome and timely report crowded out
this week. Will appear next. Many thanks.

X. Y. Z.—Thanks also for your report. Mr. Wallis's anticipated
yours, and there was no space or need of both.

W. H. FOX.—Thanks for your interesting letter. Will refer to it
when we have space. Much interesting matter is crowded out by the
numerous and lengthy reports.

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